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RECEIPTS OF THE BOARD.

THE friends of the Board will remember that the Prudential Committee have asked the churches to contribute, during the present financial year, (1) \$445,465, in order that "the wants of the missions" may be "supplied to a reasonable extent;" (2) \$6,185, to discharge the debt with which the year commenced; and (3) \$50,000, "for the purpose of giving a legitimate expansion to our work." As one-third of the current financial year has elapsed, it is proper to inquire whether the sum of \$500,000 is likely to be obtained.

The donations and legacies of the last four months of 1862 were \$90,451; those of the last four months of 1863 were \$95,600. In one point of view, this statement appears to be favorable, inasmuch as it indicates a slight advance. But it should be borne in mind that, in order to raise \$500,000 during the current year, the advance upon the receipts of last year should be at least twenty-five per cent; and in order to raise \$450,000, (which amount would leave nothing for the needed enlargement of the work,) the advance should be at least thirteen per cent. It must be confessed, therefore, that the figures are not altogether hopeful.

It is very desirable that all our churches should appreciate *the importance of a decided advance*. The appeals which are addressed to them, at the present time, are manifold and urgent, beyond all precedent. He who claims the silver and the gold as his own, is giving us lessons in the matter of benevolence, such as we have never received before. But, surely, it cannot be his will that we fail to meet the just demands of the missionary work. Is not this, rather, the message which he sends to us, "These ought ye to have done, and not to leave the other undone."

Is it too much to ask that every congregation, notwithstanding the multiplied claims upon the Christian and the philanthropist, will discharge, promptly and fully, its obligations to the heathen? The policy of our Government, it is well understood, is to meet all the demands of a gigantic civil conflict, and, at the same time, to present an undaunted front to foreign powers. Should not the American churches adopt a similar policy? Should they not bear, with patience and cheerfulness, the burdens which are so unexpectedly thrown upon them, and, at the same time, present an undaunted front to that countless host, which is under the leadership of "the prince of the power of the air?"

THE PRIVILEGE AND GRACE OF SYSTEMATIC BENEFICENCE.

ONE who subscribes himself "A systematic giver," and "who has for many years laid by, on his account books, in order to give; and is now enabled to give a very much larger percentage of his income than when he commenced, whilst the income itself has also increased many fold," forwarding a liberal contribution to the treasury of the Board—in the hope of doing good by a word in season to others, as well as by his donation—sent with that, the following communication, designed for publication in January, but received too late for that number of the Herald.

While the most important means of individual usefulness doubtless consist in a holy life, prayer and personal labors for the good of others, there are also inferior means, though embraced in these, which are of special importance to persons who are "diligent in business." These persons are often so occupied as to be deprived of many blessings they might otherwise enjoy; and if no compensating religious advantages are secured by them, they become covetous, cold, and inefficient.

God provides for their spiritual advantage by the necessity of large expenditures of money, for the educational, the missionary and other beneficent enterprises of his people. Here is opened a great privilege—an important means of grace—whereby even they may sanctify their pursuits, quicken their prayers, and warm their hearts. It is by a *system* of giving, by laying aside, weekly or monthly, as God prospers.

Begin, as some have done, by a solemn consecration of daily work to God, asking him to sanctify and bless, that you may hereafter pursue your business, *primarily, to honor Him therein*. Decide on the proportion of your income to be given, and on its regular increase, if prosperity shall increase. I would ask no contributions to the cause of missions because of its necessities. He who owns the cattle on a thousand hills will provide. But I would urge all, especially the young, to commence the new year with this consecration, *because it is a high privilege to do so, and a means of grace*. Giving, giving, giving,—always giving—living to give—pursuing business to have wherewith to give,—this is imitating Christ. This is glorifying God the great Giver. Thus your heart may be brought into sympathy with your Redeemer, in blessing his poor and furthering his cause. This course of life is a quickener of prayer; it is an antidote for selfishness;

and conscientiously pursued for many years, causes marked disinterestedness, and a longing for Heaven ; where the givers of all ages surround the throne, and worship Him who "*gave himself for them*," and washed them, pure and white, in his own blood.

JAPAN.

THAT the attention of Christian missionaries, of young men looking to the work abroad, and of societies conducting operations for the evangelization of the world, should have been much turned, for some years past, to the island empire of Japan, is by no means remarkable. After two hundred years of exclusiveness, by which it had kept itself in great measure isolated from the world abroad, that empire, with its peculiar but very considerably advanced civilization, its peculiar civil institutions, its great mineral wealth, its extensive agricultural, mechanical and commercial resources, was in some measure opened to diplomatic, commercial and social intercourse with other nations. It was generally understood to be open, or at least opening, also, for the introduction of Christianity, which, for the same two hundred years, it had most rigorously excluded. It would have been strange, indeed, if many Christians had not felt that efforts should be made at once, to enter what seemed to be providential openings, and give to that interesting people the light of gospel truth.

The empire consists of three large islands, containing, respectively, not far from 100,000, 16,000 and 10,000 square miles, and surrounded by many smaller islands, making in all an extent of territory variously estimated, but probably amounting to about 160,000 square miles. The population is dense, numbering, as is supposed, from 30,000,000 to 40,000,000. The surface of the country is much broken by hills and valleys, but the soil is fertile and almost every where well cultivated, producing a good variety of grains, vegetables and fruits. Minerals are abundant—gold, silver, copper, tin, lead, mercury, coal, sulphur, salt, &c. It is, writes Mr. Blodget, of the North China mission, "a land of hills and valleys and lofty mountains ; a land of pure air, clear streams, running brooks and fountains of water ; a land abounding in trees and flowers of numerous varieties, and rich in productions useful for food, for man and beast." The civilization of the Japanese is supposed to be of Chinese origin. Chinese is their learned language, Chinese classics are the text-books in their schools, and many Chinese words have become incorporated in their language. At present, the prevailing religion seems to be Buddhism. The people are represented as of middling size ; tawny complexion, with black, glossy hair ; active, lively, quick of apprehension ; exhibiting more intelligence than is common among Asiatics. Education, to some extent, is almost universal, "the poorest and lowest laborers being taught to read and write" ; printers and booksellers are numerous, and the literature is somewhat extensive. Many mechanical arts are carried to a high degree of perfection, and commercial operations are conducted, sometimes on a very extensive scale, with promptness and

accuracy. Indeed, the Japanese would seem to need nothing but the pervading influence of a pure religion, to give them a high position among the nations of the earth.

Historical Sketch.

The existence of such a people was first made known in Europe by the Venitian, Marco Paulo, who returned from his travels in 1295. His statements, however, respecting this and other lands, were generally rejected as utterly incredible, and for about two hundred and fifty years after his time there seems to have been no European intercourse with the empire. About the year 1543, Pinto, one of the many Portuguese adventurers then crowding to the East, driven by a storm, landed on one of the Japan islands. He was well received, and carried to his countrymen such a report of the riches of the country as led many traders and adventurers there, and a Portuguese settlement was soon established.

Papal missionaries, if they did not at first accompany the merchants, followed them almost immediately, the celebrated Francis Xavier, with his companions, reaching Japan in 1549. At this time there seems to have been little prejudice or opposition. Both merchants and missionaries were favorably received. Soon after the introduction of Christianity, the emperor is said to have replied to some of the heathen priests, who requested him to prohibit the foreign faith, by asking how many religions there were in the empire. Being told that there were thirty-five, he remarked: "When thirty-five religions are tolerated we can easily bear with thirty-six; leave the strangers in peace." Xavier remained two years, and laborers and converts rapidly multiplied around him.

About thirty years later, in 1582, Japanese Christians sent an embassy, with letters and presents to the Pope at Rome, and after their return converts were still more increased, so that in the course of two years (1591-2) it is said 12,000 persons were baptized. Persecutions, however, had already commenced, or at least opposition, an edict for the banishment of missionaries having been issued in 1587, and before the close of the century there were repeated cases of martyrdom.

Allured by the success of the Portuguese, the Dutch East India Company sent out merchant vessels for Japan in 1598, one of which reached there in 1600. Others followed, in 1609; and the same year a port was granted to that company, and a factory, or trading settlement, was established. The new settlers seem to have had an eye to trade alone, making no religious demonstrations, willing to renounce even all the forms of Christianity for the sake of gain. Already the Government had become distrustful of the Portuguese, whose success had made them haughty, arrogant and incautious. Portugal was then united with Spain, and a Spaniard being asked by the emperor how their king had managed to possess himself of half the world, is said to have intimated, in reply, that having first sent priests to convert the people, the native Christians would join his troops, and conquest was easy. As might have been expected, such a reply made a deep impression on the mind of the emperor. The Dutch, at war with Portugal,

and seeking their own advantage, were not likely to do anything to allay suspicion; difficulties, commenced before their arrival, continued and increased; the Christians took no measures to pacify the Government, but defying it, rather, began to destroy idols and heathen temples, and severe persecutions followed, in 1612 and 1614. In 1622, there was a frightful massacre of Christians in the neighborhood of Nagasaki, with horrible tortures inflicted upon many, in the vain attempt to make them renounce a faith declared to be infamous and rebellious. In 1629, there were still numbered in the empire 400,000 Christians, but twenty years later, one hundred years after the first arrival of Xavier, there remained none. Driven to despair, they were said to have entered into a conspiracy with the Portuguese, to overthrow the imperial throne; by the close of 1639, the Portuguese were entirely expelled, and their trade transferred to the Dutch; the native Christians, still defending themselves, took possession of a strong castle in Simabara, but were at length overpowered, by the aid of Dutch artillery and military science, and utterly destroyed, to the number of 37,000, about the year 1640. In 1641, the Dutch were ordered to leave their position at Firando, and take up their residence on the little island of Desima, in the port of Nagasaki, where they were placed under rigid inspection, and where, for more than two hundred years, they retained the undisturbed monopoly of European trade with Japan. The English, and the Russians, mean time, made several unsuccessful attempts to establish commercial intercourse, and some unavailing efforts were put forth by Papal missionaries to regain a footing in the empire; but by Protestants, no attempt has been made to preach the gospel there until within the last few years. An edict was published, soon after the destruction of the Christians, which is still in force, offering a reward to any who should inform against Christians, if there were such still undiscovered, (about \$500 to "whoever informs on a padre," and \$300 to "whoever informs on a Roman.") From that time to this, the most bitter hostility to Christianity has been cherished, and it has been a capital crime to become a disciple of Christ.

Recent Changes.

Within a few years, efforts on the part of Christian nations to overcome the long-continued exclusiveness of Japan, and establish diplomatic and commercial relations with the empire, have been more earnestly prosecuted, and crowned at last, with some degree of success. In 1846, an expedition from the United States was conducted by Commodore Biddle, designed, if possible, to open friendly negotiations, but it accomplished nothing. In 1849, Captain Glynn, of the United States ship Preble, rescued from Japan some shipwrecked American seamen, who had been imprisoned nearly seventeen months and treated with great severity; but he was not permitted to remain, or to communicate with the people. In 1852, the United States Government dispatched an expedition under command of Commodore Perry, who was instructed to demand protection for American seamen and ships wrecked on the coast, and if possible to conclude a treaty by which Amer-

ican vessels should be permitted to enter at least one port, to obtain supplies and for purposes of trade. Perry entered the bay of Jeddo, and after much difficult negotiation, succeeded in delivering to high officials, a letter addressed to the Emperor by the President of the United States. In February, 1854, he entered the same bay again, with a squadron of seven ships-of-war, and came to anchor a few miles from the capital; and on the 31st of March, a treaty was agreed upon. Simoda and Hakodadi were designated as ports which American ships might visit to obtain supplies, arrangements were made for the residence of United States consuls at those ports, protection and assistance were guarantied to shipwrecked seamen, and liberty to trade, under certain restrictions, was granted. Treaties with other nations, and further concessions, soon followed. An English squadron entered the harbor of Nagasaki in September of the same year, and a treaty was concluded with Great Britain by which that port and Hakodadi were opened to British commerce. The Russians soon obtained like privileges, and in November, 1855, the Dutch secured relief from most of the restrictions so long imposed upon them. In June, 1857, Mr. Townsend Harris, United States consul-general for Japan, negotiated a new treaty at Simoda, by which additional privileges were secured to American merchants, and after July 4, 1858, Americans were permitted to reside at Simoda and Hakodadi. In 1858 he succeeded in reaching Jeddo, and concluded a still more favorable treaty, making provision for opening the ports of Kanagawa, (a suburb of Jeddo, substituted for Simoda,) Nagasaki and Hakodadi to general trade within one year, and of Hiojo, the harbor of a most important commercial city, Osaka, in 1860; and for the residence of an American ambassador at Jeddo.

It is worthy of grateful mention, that in the instructions given to Mr. Harris by Mr. Marcy, the United States Secretary of State, he was directed to do his best, by all judicious measures, to obtain full toleration of the Christian religion, and protection for missionaries who might go there to promulgate this religion. Mr. Harris's own desires were fully in accordance with such instructions, and the treaty did provide for the free exercise of their religion by Americans in Japan, with liberty to erect places of worship. The Japanese commissioners, in accordance with the long-continued policy of the empire, attempted to place Christianity and Christian teaching among the forbidden articles of importation; but all such propositions were repelled with firmness, and were consequently withdrawn. The custom of trampling on the cross was to be abolished, but no liberty was secured for the Japanese to embrace Christianity, or for foreigners to propagate its doctrines. Indeed it was expressly stipulated, that nothing should be done "calculated to excite religious animosity." Within the same year a British ambassador, the Earl of Elgin, was conveyed to Jeddo, and concluded a new treaty, based on that negotiated by Mr. Harris, but securing some additional concessions.

A brief sketch of the Protestant missionary efforts which have followed these changes in Japan will be given in the next number of the Herald.

ITEMS OF INTELLIGENCE.

SYRIA.—Mr. Thomson wrote, November 18, that he was about to make a visit to Egypt and Sinai, hoping, by the journey, to obtain relief from peculiar nervous difficulties, which for some time have seriously threatened to necessitate his giving up the missionary work entirely.

CENTRAL TURKEY.—Dr. Pratt, who removed from Aleppo to Marash in April, reports that he found there, in the church, a very undesirable state of feeling,—a want of confidence in the officers, both of the church and the Protestant community. The trouble has now, in great measure, passed away. An English church, as it is called, has been started at Marash, the leaders in the movement being intemperate or otherwise immoral men. Two of whom had been cut off from the Protestant church, one had been refused admission to it, and a fourth was, a few months since, suspended from the church and dismissed from mission service, for gross immorality. In August, six men and two women were received to the church at Albustan. Two of the men were from Yarpuz, where the Protestants have been for some months without a preacher, but have improved in spirit, and appear "more hopeful than ever before." One of the most promising movements of the summer, at Marash, is said to have been the building of a chapel, or school-house, in the opposite quarter of the town from that in which the church building is situated, where the hope is "to get a permanent place, and so a permanent congregation." A preacher was expected for the winter, from Aintab. Dr. Pratt reiterates the earnest appeal for more men for that mission.

Mr. Schneider, of Aintab, writes that the ordination of another native pastor took place at Birijik on the 1st of November. The sermon and ordaining prayer were by Mr. Schneider, the charge to the pastor by Dr. Pratt, the right hand of fellowship, and the address to the people, by one of the Aintab native pastors. The congregation on the occasion numbered about 140, including twelve of the theological students from Aintab, and the impression made promised to be salutary. This is the sixth pastor settled within the bounds of that mission since May last, making the whole number nine. The Birijik church numbers 20, and the Protestant community about 100.

GABOON.—Mr. Bushnell wrote, September 23. Miss Greene had suffered from a severe illness, "not caused alone by the climate," but had quite recovered, promised to endure the climate well, and was happy in her work. A change had been made in the boarding school, removing the girls to Mr. Bushnell's premises, under the care of Mrs. Bushnell and Miss Greene. The boys remain at Mr. Walker's. The brethren have been disappointed in regard to some young men who, last year, gave promise of studying for the ministry, their love for trade proving too strong; but Mr. Bushnell was about to organize a class of the most hopeful among the pious youth, to whom he would give daily instruction, hoping to prepare them to be effective helpers in the missionary work.

Mr. Walker wrote, October 9: "There are still twelve on my list of those who profess to love the Saviour. Three (not of the twelve) were received to the church last Sabbath. Those added to the church are nearly all slaves, but perhaps they give as much strength to the cause of Christ, as the freemen. And there is another thing of importance. When a slave unites with the church, he soon rises above the condition of common slaves. This follows from the elevation of his mind and morals. It does not take a very great amount of civilization to raise many of

them as high as, or above, their masters. There has been great excitement here on this account; and I suppose the same occasion would again raise the same storm of pride and jealousy. But the influence of the gospel is spreading and deepening around us."

On the 23d of October, Mr. Bushnell wrote: "I look forward to an enlargement and extension of our mission in the future, and as soon as practicable. We propose sending a native young man and his wife to Cama next month, to make a commencement at that place; and after a while, should there be sufficient encouragement, and a prospect of reaching the interior from that point, we shall wish to locate a mission family there. M. Du Chaillu, whose adventures in Africa caused so much controversy two years since, has returned, and located at Fernando Vaz, near where we propose to establish an out-station. It is his intention to explore the interior from that point, if he finds the way open. I saw him in London, before he sailed, and have received a note from him since he arrived. He is friendly, and would be glad to do anything in his power to facilitate missionary operations in that region.

"Our congregations, though small, are attentive, and listen to the truth at least with respect. I have found considerable satisfaction of late in visiting in the towns and villages, where I often converse with those who do not attend our meetings at the station. There is hope for this people and for Africa. Will not Christians pray, especially, for the outpouring of the Holy Spirit upon this and other missions on this dark coast; that the seed long buried may spring up, and produce a harvest to the praise and glory of God?"

ZULU.—A letter from Mr. A. Grout announces that the mission has voted to station Mr. Lloyd, as his associate, at Umvoti. Mr. Lindley wrote from Inanda, September 28, that several of his leading men were to go the next day with Benjamin Hawes, to locate him, about twenty miles away, as the second home missionary sent out by the native society. Another man was about to leave Inanda to become a teacher at Mr. Ireland's station. Mr. Lindley's Sabbath congregation varied from 120 to 180, and the Sabbath school embraced "the whole congregation, with a very small exception."

MADRAS.—Mr. Winslow returned to Madras about the middle of October, with health much improved, and "happy to find the congregation, schools and church, in a favorable state"; the affairs of the station having been well managed during his absence by the native helper. He received two persons to the church, a man and his wife, on profession, soon after his return.

MADURA.—Mr. Chester, acting physician of the mission, wrote Sept. 14, that attendance at the dispensary in Madura was such as to give him, nearly every morning, a good audience. The plan is to read a portion of Scripture, and perhaps a short tract, make a brief address, and close with prayer. All who wish to receive medicine that morning must be present at this service. Each new patient receives a number, written on the first page of a four page tract, which contains a brief notice of the rules of the dispensary, the ten commandments, the Lord's prayer, and a summary of the Gospel. This tract he must bring whenever he comes to the dispensary, so that it must be carefully preserved, and it is doubtless read by many besides those to whom it is given. These morning audiences are made up of all castes, seating themselves as they please when they come in, and attended to in the order in which they came. Mr. Cheesman, the native dresser, renders valuable aid, and takes charge of the dispensary when the physician is absent. Mr. Chester finds also good opportunities to conduct religious services with patients

at various out-stations, and is "pleased to find that there are twenty-three villages around Madura, to any one of which he can go in the morning, conduct a short service among the heathen, and return in season for the opening of the dispensary." He has been much gratified also with his own brief experience, thus far, and with the prospects of usefulness, in the new itinerating work of the mission.

Mr. Herrick, of Tirumungalum, wrote in October: "The 30th of last month was an important day to the church at Mallankinaru. The man who has acted as catechist there for the last three or four years, was on that day ordained as pastor. I thought many times of the ordination which took place there more than eight years ago, and of Drs. Anderson and Thompson, who took part in it; and though feelings of regret arose, on account of the shortness of the first pastorate, I rejoice at the evidence which I saw of progress, both in the mission and in that particular place. That was the first ordination of a native pastor in the mission. Three of the parts connected with *this*, were performed by native pastors. The church building in which the exercises were held, you will remember, was then unfinished. It has now not only been completed but enlarged, mostly by the people themselves, by an addition affording half as much room as the original building. The number of church members was then seventeen. It is now fifty-two, and the congregation has increased in about the same ratio.

"The people at present promise only two rupees a month towards the support of their pastor, as they are still raising money to plaster their church and make a belfry. The sum needed is nearly ready, and after this is accomplished, I have little doubt they will cheerfully do much more towards the pastor's support."

Mr. Tracy, of the Pasumalie Seminary, writes that he was engaged, on the Pulney Hills, with delegates from several other missions, completing the revision of the Tamil New Testament, from about the middle of June, until the middle of August, usually working nine hours and a half per day. The revision had been in progress for more than five years, much labor has been bestowed upon it, and its completion was a matter of deep interest. The chief revisor, appointed by the Madras Auxiliary Bible Society, was Rev. H. Bower, of the Society for the Propagation of the Gospel. "Uninterrupted harmony prevailed among the delegates during all the discussions." The Madras Bible Society has adopted the work, since its completion, as the only version of the New Testament to be printed by them.

While thus engaged, Mr. Tracy was necessarily away from the seminary, leaving it in the hands of the native teachers. The pupils, he says, "promised to avoid every thing which could occasion me anxiety during my absence, and fulfilled their pledge in such a manner as to give me renewed confidence in them. Not an instance of misconduct occurred during the whole time." After his return from the hills, four of the students were admitted to the church. "At the close of the last term, a small class of four graduated, and entered upon the service of the mission, and a new class of seventeen was admitted. A class of six catechists was also received.

CANTON.—Mr. Bonney mentions the admission to the church, in October, of the eldest girl in Mrs. Bonney's school. She was about to be married to a native preacher at Fuh-chau, and gave promise of being useful. When distributing tracts among Chinese passengers from Hong-kong, Mr. Bonney met with two persons who told him they had some of the same kind of books, and was much pleased to learn that they were Chinese Christians from Poklau, one hundred miles east of Canton, where a Christian was beheaded a year or two since because he would not bow down to an idol. They had taken a box of tracts with them from

Hong-kong, to distribute in their native districts. "Thus the word of God is spreading into new places." Three American and two English missions at Canton have united in purchasing a plat of ground, east of the city, for a cemetery, upon the stone boundaries of which they have inscribed, "Burial ground for Christians." "One by one," our brother remarks, "the obstacles in the way of Christian faith and practice are disappearing." Dr. Ball writes that his health continues to be better than it was some months since, and that he usually attends two daily services in his chapel, each an hour in length, speaking to such as come in, of the great salvation.

SANDWICH ISLANDS.—The telegraph has announced the death of the king of the Sandwich Islands, Kamehameha IV., on the 30th of November last, and that he is succeeded by his brother, Prince Kamehameha. What the effect of this change will be upon the moral and religious prospects of the people cannot now be known; but, as many and important interests are pending, there is much occasion for remembering the new king, and the missionaries and churches in his dominions, at the throne of grace.

NORTH CHINA.—Mr. Stanley writes, August 28th, that another painful case of defection has occurred among the professed converts at Tientsin. The school teacher, Yü, who had appeared, since his admission to the church, like a very earnest Christian, seems to have put on all his zeal as a cloak of hypocrisy. He is believed to have been engaged in "a most artful and wicked plot, to get the young native helper (Chia) completely in his power, so that he would not dare say a word to excite suspicion," and eventually to make gain from the missionaries and any workmen who might be employed by them. For this purpose he invented the story, (which was for a time supposed to be all true, was sent home by the missionaries, and has appeared in at least one of the religious papers in this country), respecting the two wives of this teacher, his putting one of them away after he became a Christian, and her consequent sickness and death; constraining the helper to assert the truth of the statement. The case had been exceedingly trying; the teacher had been dismissed and the school disbanded; but it was hoped that it might soon be in operation again. Mrs. Stanley was making efforts to start a girls' school also, but found so much prejudice against the education of females that it seemed almost impossible to secure pupils.

LETTERS FROM THE MISSIONS.

Micronesia Mission.

APAIANG.

LETTER FROM MR. BINGHAM, MAY 7, 1863.

MR. BINGHAM states that a picture of missionary operations in his field, for the seven months which he now reports, "would have many dark shades, with only here and there lighter pencillings." Some traits of character, peculiar to the people, stand much in the way of the triumph of Christianity; yet he trusts the missionaries and the church, led on by "the Chief among ten thousands,"

will never despair. On the evening before he wrote there were tokens of good. The king was on his knees in the prayer-meeting, pleading for the forgiveness of his sins. His wife also, after a long season of indifference, expressed a desire again to care for her soul.

The translation of the New Testament had advanced as far as to 1st Corinthians, but had been greatly hindered by the apostasy of young Joseph, whose services as assistant translator had long been of great value. In a postscript, Mr. Bingham states that he had received a letter from this young man, expressing penitence, which caused his heart to bound with joy. The next day, (May 8),

Joseph walked six miles to see the missionary; appeared well; was ready to make public confession of his sin on the Sabbath; and would enter again upon the work of translating.

Visit to Tarawa—Hawaiian Missionaries.

In March, Mr. and Mrs. Bingham made a missionary tour of Apaiang. "The total number of hearers addressed, at some fifty places, amounted to about 1,000." In April, they made the spring visit to Tarawa, with their Hawaiian helpers, in the "Star of Peace." They spent nearly twenty days there; traveled sixty miles or more; and addressed in all, at more than fifty points, about 1,300 natives. At some places drunken men disturbed the meetings, but in the main, kind treatment was received. Our brother writes:

I was pleased with the attention shown by many of the high chiefs to my Hawaiian associate, convincing me, more than ever before, that Hawaiian missionaries may win the confidence and command the respect of these proud savages.

It is to us a comfort to find, in many of the dark corners, so much knowledge of the way of life; yet so distant are many of the villages, and consequently so rare the preaching of the gospel in them, that much darkness still remains. Although the islands of this group are spoken of as populous, one must travel many a mile in order to meet with a thousand natives in their own villages. We need, most emphatically, *touring* missionaries,—men of much physical endurance; able and willing to live much on what the islands produce; to sleep, night after night, on the ground; to drink miserable water; to row or paddle many a weary mile to windward, with no natives to help; to walk long distances, on wide, glaring flats, beneath a torrid sun, after they have left their boat, before they can preach to the natives.

Such must be much of the experience of missionaries to the Gilbert Islands. But thanks be to God, our Hawaiian

missionaries do engage, to some extent, in this work. How far to urge them to increased efforts, I know not. I have suggested six tours per annum, of ten days each.

EBON AND KUSAIE.

LETTER FROM MR. SNOW, JUNE, 1863.

MR. SNOW, who, it will be remembered, removed to Ebon sometime since, writes this letter from his old station, Kusaie, (Strong's Island,) where he was for a time, with his family, on a missionary visit; and where, it will be seen, he found much to awaken gratitude, and which may well occasion feelings of surprise even, when the condition of the people who had been thus left without a missionary is considered.

Respecting Ebon he writes, that soon after Mr. Doane left for the Sandwich Islands, Kaibuke, the highest chief, died after a brief illness. He had been friendly to the missionaries, had exhibited a growing interest in their work and in the truth, spoke with much emotion of the fact that they visited him in his sickness and were with him in his dying hour, and Mr. Snow remarks: "The feeling has been growing with me, ever since his death, that we shall never know how much the establishment and growth of the mission on the Marshall Islands has been cwing, under God, to his powerful influence and favoring hand." His death was followed by the very general and long-continued prevalence of typhoid fever on the Island, though the number of deaths was not large.

The Sabbath school at Ebon had been reduced to so much of system, with regular classes and permanent teachers, as to appear much like those in the United States. The monthly concert contributions, mostly of "shells and bottles of cocoanut oil," constituted an interesting feature in connection with the work there. On one month, twenty-five gallons of oil were contributed from the two largest islets. After the death of Kaibuke, there was opposition which furnished a good test of the fidelity and decision of those who professed to love the truth. The members of the church, so far as known, "stood firm and ran well."

Visit to Kusaie—Joyful Emotions.

You may be interested to learn how we found things on Kusaie, after an absence of something over nine months. I hardly need speak of our own earnest

longings and deep solicitude. There was no place in the world which I wished to see more, or feared to see so much. I longed to know the state of the flock, and feared lest devouring wolves might have come in and destroyed the fold.

We saw no one from whom to learn how things were, till we reached our old home, on Dove Island. One encouraging indication on our way up was, that we saw they were rethatching the church. We soon noticed unexpected faces among those who stood ready to greet us as we landed. The grasp of their hands, and their unaffected pleasure at seeing us, did not indicate their former heathenish indifference; and we were not long in learning that they were Christian friends. With them was our dear boy George, now a fine-looking young man. As we entered the old cottage, endeared to us by so many associations, religious and social, we found among others, sitting here and there, two happy-looking girls. One remarked of the other, "And she too is a Christian." That *she* was George's wife. It was not easy to keep our hearts in their places, and to control our emotions, so as to talk freely with old and tried friends.

However, we soon learned that one of the church members had fallen from his integrity and been removed from the church, and that among the twenty-three whom they hoped had been born of God, one had gone back. Sabbath services had been regularly observed, and generally well attended; frequent visits had been made to the large islands for religious teaching; and all this with no friendly sympathy from any of the chiefs.

But Capt. Gelett was in a great hurry to get to the "Morning Star" again, for he fears a squall on Kusaie, even when it is perfectly calm. He prophesies that the vessel will leave her bones somewhere in this region. So, after a call with him upon the authorities, (for the

king is dead,) he put to sea and I returned to our old home. How natural and beautiful the island looks. A residence upon a coral island well fits one to enjoy the magnificent beauties of Kusaie.

By the time of my return, nearly all our Christian people had got together, with many others; and never did our thanksgiving hymn seem more appropriate, and never was it sung with so much and such heart-felt emotion. Before we closed, the voices of several failed them, and they gave up to weeping. O how sweet, how hallowed, to bow in prayer under such circumstances! It is here that "glory crowns the mercy-seat."

Death of the King—Good Conduct of the Christians.

The king of Kusaie, who had long been giving himself up to heathenish songs and dances, treating the Christians not only with contempt but with gross injustice, and appearing as if he might soon lay violent hands upon them, and "blot out the very names of missionary and God from the Island," suddenly fell dead on the Sabbath, upon land which he had violently taken from some of the Christians, while directing his men how to cultivate it for himself. Our brother writes:

There was another incident which interested me a good deal. The great high priests of their religion live several miles from the residences of the king and chiefs, and once or twice in a year great preparations are made for them to visit the small islands. It is the only great religious rite kept up, in which all the islands engage. They speak of it as a kind of Christmas, or Thanksgiving day. During our absence, one of these feasts came off; and while all the heathen part of the island were engaged in that, the church and the Christian party observed the day as one of prayer, and had meetings by themselves, asking that God would open the eyes of the heathen, that they might see their follies and abandon them.

Several of the Christians have once made a tour of the large island, hold-

ing meetings at all the villages. At another time, a few of them went with the young man in whose care I left my house and stock, to Utwe, his native village, and the largest on the island, and taught the people, holding prayer meetings with them. There are now, at that place, six in whose hearts we hope a work of grace has been begun. And during my recent tour of the island, I found a very encouraging state of feeling among the people there.

Discipline—Additions to the Church.

During the visit around the island, Mrs. Snow learned of a family difficulty, the long and trying investigation of which resulted in the dismission of two from the church, viz., a wife who had been faithless to her husband, and a young man who was so far accessory to the difficulty that he has since taken the young wife to be his own, according to the heathen customs. The whole investigation, and the subsequent unanimous action of the church in the case, constituted one of the best instances of teaching, by example, some of the most important things about the sacredness and binding nature of the marriage tie, that could well come before a people just passing from heathenism to civilization.

During the week of this investigation we examined eight candidates for church membership, and received them on the following Sabbath; expecting that would be our last Sabbath with them during this visit. It was a sweet and hallowed season, as we met this little flock again around the table of our common Lord, and welcomed eight other young disciples to the same precious privileges and solemn covenant engagements. The attention and interest, both of chiefs and common people, were never so marked and respectful as on this occasion. The number and influential character of the Christian party command the respect of the people of the island.

The young man with whom we left

our Dove Island house and stock, has shown himself to be a very trustworthy person, possessing excellent judgment, and a good Christian spirit. He, with his wife and a few others, made a visit of a week to his old home, Utwe, and while they were there, several came out on the Lord's side. During my next visit I shall hope to receive five or six to the church from that place. This young man, *Likiak Sa*, is greatly respected by all the people. His uniformly consistent life, manly bearing, and earnest activity in trying to do good, have secured for him a high place in the confidence of all. The chief who is now king, came to him soon after we arrived, and told him that he must not think of going away with us, for he wished him to stay and look after the island.

On the 23d of July, Mr. Snow was again at Ebon. "George" and his wife had accompanied him from Kusale, to spend a season as domestics in his family, and thus have opportunity to receive further Christian instruction. His wife is a sister of the present queen of Strong's Island, and Mr. Snow says: "I seldom part with a friend who expresses so much and so tender emotion as the king did, when we made our last call on him before leaving."

Ceylon Mission.

SEMI-ANNUAL REPORTS.

LETTERS dated in October, and reporting for the preceding six months, have been received from most of the missionaries and the native pastors in Ceylon. They indicate little change, either in the routine of labors or the condition of the churches, congregations or schools.

Manepy.

Mr. Hastings reports for a year, "little of marked interest." The Sabbath congregations have been somewhat larger than during the previous year, and weekly meetings for the study of the Bible are well attended and interesting, but "the spiritual state of the church is low." Only one member has been added by profession; two have been cut off. The Sabbath school has been reorganized, and the attendance and interest have increased. Early in the year, an association was organ-

ized at Manepy, composed mainly of baptised children and youth of that place, Oodooville, and Naval, and called the "Christian Youths' Association." Its object is to "combine the influence of these youth, and encourage them in efforts for their own improvement and the good of others." The society numbers about one hundred members, the officers are chosen from among their own number, and the meetings, weekly, are conducted by themselves; though the missionary and the catechists of the station are usually present. This association, in connection with others like it at Batticotta and Tillipally, have issued a circular, proposing to publish a child's paper in Tamil, if a sufficient number of subscribers can be secured.

Moonlight evening meetings in the villages have been continued with pretty good attendance, and two special meetings were held at this station, for presenting the claims of the Bible. At one of these about 250 adults, and at the other more than 300 persons were supposed to be present. One was held at the house of a native Government officer, who, though educated at Batticotta, is not a Christian, but professes to have no confidence in Hindooism. He manifested much interest in providing, at considerable expense, conveniences for the meeting, and in getting the people to attend. Many such Bible meetings have been held in different station fields.

Schools at this station continue much as they have been for two or three years. There are five common schools, (three only supported by the mission,) with sixty-eight boys and seventy-four girls as pupils. The tendency of the English schools, it is said, is to become wholly secular, for teaching the English language. "The rule of the commission, confining religious instruction to the first school-hour of each day, and leaving it optional with the pupils whether to attend at that hour, seems to be understood as indicating entire indifference on the part of the Government in respect to Christian instruction."

Respecting the general aspect of his field Mr. Hastings writes: "I see little change in the outward observances of heathenism. Daily, the temple opposite our church is resorted to by quite a number for the purpose of worship, and almost daily some come to boil rice. At the present time, workmen are engaged in *finishing* the temple, which has hitherto been a very plain affair, without a dome. The funds for completing it have been supplied by some wealthy natives in Kandy and Colombo, and a considerable amount, I am told, has been already expended. This rebuilding and adorning of temples

does not necessarily show an increase of confidence in heathenism. It is the result, principally, of an increase of wealth. Many seek merely popularity, and are as ready to contribute for any other object, when their end is to be gained. The sincere believers in the system, I think, are comparatively few. Many have a knowledge of the truth, but are indifferent to its claims. Many listen with respect and attention, but their hearts seem to be steeled against its influence. Many admit the truth of Christianity, but have not the courage to embrace it; or are so engrossed with the world as to disregard its claims."

Tillipally.

Mr. Hastings has had the superintending care of this station also, since February last. Mr. Cornelius, native pastor, was at that time transferred from Karadive to Tillipally, where he labors with a good degree of zeal. There are, at that place, a large number of young men, formerly in the Batticotta Seminary, who are still outwardly heathen, and whose "influence seems to be altogether on the side of heathenism." Mr. Hastings has "endeavored to enlist some of them in the cause of education, but without effect;" and in view of such a class of population, Mr. Cornelius writes that "the Tillipally field is unlike any other heathen country. The people are like fallen Christians. There are many women who are able to read, and not a few who are acquainted with the 'Scripture History.' The majority of the people have no mind to say anything against Christianity; yet they have no mind to turn unto the Lord. If God would pour his Spirit on their hearts, we should expect to see many converted in one season."

Fanditeripo.

Mr. Quick reports "little change in the spiritual condition of the church." "The two catechists have effected a systematic visitation of a portion of the parish during the past six months, and the colporter of the American Bible Society is now at work, for a short time, in this field."

Chavagacherry.

Mr. Bates has been obliged to leave this station, on account of failing health, and has been ordered home by the physicians. The station is now under the supervision of Mr. Sanders. Mr. Hunt, native pastor, reports the admission of two members to the church in August, and gives a somewhat interesting account of the religious history and experience of one of these, a school teacher. An

unusual number of village meetings, of different kinds, have been held:—Bible meetings, attended by deputations from the Jaffna Bible Society and by very respectable audiences, sometimes amounting to 180; regular religious meetings on Wednesday afternoons; and moonlight evening meetings, attended at times by as many as 60 or 70 persons.

Batticotta.

Mr. Sanders's semi-annual report is not received, but we have from him an account of a tour, by himself and Mr. Quick, "with one catechist and four training-school boys," to some of the neighboring islands, mostly "the more unfrequented." They were absent ten days, visited five islands, (with a total population of about 9,000,) "held one communion service, attended five meetings, examined three schools, visited in all, 582 houses, conversed on religious subjects with about 2,200 adults," and distributed 62 portions of Scripture, 8,500 pages of tracts, and a few books. They met some things which were encouraging—persons who appeared candid, and desirous to converse respecting spiritual interests. On some of the islands the people were earnest in their requests for mission schools; not, however, from any desire to be instructed in religious truth.

Oodooville.

Mr. Spaulding reports two additions to the church within the six months. Five members have been recommended to other churches and one has been suspended. The Female boarding school contains 44 pupils, 8 of whom only are from heathen families, the parents of the others being Christian. "What are these," he asks, "in a population of 150,000." "The religious state of the school is comparatively low." He speaks of the loss of two of his "best schoolmasters last year, for want of funds, and of two masters and one mistress this year, on account of their small wages," so that "the village schools at the station are reduced very low." There are six teachers in four schools, with 122 boys and 82 girls as pupils. Meetings in the villages, for preaching the gospel, have not been well attended. Union Bible meetings have been large, and the people are mostly respectful and attentive, but Mr. Spaulding does not see much evidence of good results. The progress of Christianity, he thinks, has been for some years, "to say the least, very slow, if not retrograde, in all our villages." "Heathen temples and Roman Catholic fixtures, though not greatly multiplied throughout the land, have been rebuilt, and orna-

mented with more durable materials. This may indicate, not so much an increase of heathenism as of wealth; still, it is progress in the wrong direction."

Valany Out-station.

Mr. Stickney, the native pastor at Valany, sustained by the Native Evangelical Society, reports that the members of the church seem to be regular in their attention to public and private duties, and some of them earnest in efforts for the salvation of heathen friends. Two persons will probably be soon received to the church. He writes: "In my labors in the rural villages, I find some things to encourage me. The people are now beginning to understand the nature of Christianity, and the motive which induced the missionaries to come here and the American churches to send them. About two weeks ago, some of the influential men of this place, noticing the Rev. Messrs. Sanders and Quick pass through Valany on a preaching tour to the Islands, remarked, among other things, that 'the religion of the missionaries, who are always ready and take much trouble to do good, is the best and seems to be the true religion'; and after contrasting the missionaries with their priests, they said: 'Your missionaries find pleasure in *doing* good to others, whereas our priests find it in *receiving* good from others.'"

LETTER FROM MR. HOWLAND, OCTOBER, 1863.

A Pleasant Occasion.

MR. HOWLAND gives the following account of a meeting of Christians in Ceylon, which certainly shows that no slight change has been effected there since the mission was commenced.

To-day we held, at Oodooville, our annual convocation, in connection with the meeting of the American Board. This is with us one of the annual occasions when all the Christians and their families come together, from the different stations and villages, as the tribes went up to Jerusalem in former times. On our way to the meeting we see, here and there, little companies of Christians coming from one direction and another. There is a bullock cart, covered with a mat to protect from the sun, in which we recognize familiar faces, parents and

children, and perhaps grand-children,—a Christian family. No sacred ashes to be seen on the bright, happy faces in that load. All of them, from the eldest to the youngest, have received the seal of the covenant on their foreheads, and it is our prayer that it may never be defaced by the marks of heathenism. There is another cart, from a distant station. It must have started in the middle of the night to have come thus early, some twenty miles.

When we arrive at the place of meeting, missionaries and native Christians are gathering. One load after another comes in; those who live near coming on foot, and sometimes those from a distance also, weary and heated in the sun, yet not willing to lose the privilege of attending the feast. They gather in little groups under the trees, welcoming one another, chatting familiarly together, or resting from their fatigue till the time of the meeting.

The church was quite full, there being more than three hundred present. The large missionary maps were hung on the wall, and as usual on these occasions, a brief review was given of the progress of the gospel during the year. One spoke of the special indications of progress in the missionary work in Syria and other parts of Western Asia, in Europe and other lands. A native teacher followed, speaking of the distribution of the Bible, and its confirmation as the Word of God; noticing the wonderful opening for its spread in Italy during the last four years; the remonstrance by so many different nations against the punishment of Bible readers in Spain, and its result; the increased circulation of the Scriptures by the British and other Bible Societies; the fact that North Ceylon had been so thoroughly pervaded during the year by tours of missionaries and Bible colporters; also the result of the attacks upon the truth of the Bible by the Bishop of Natal and others, which have so stirred up Christians and Jews, and even Mohammedans, to bring out new and valua-

ble testimony to its truth; alluding also to the fact that the very room in which Voltaire declared that Christianity would have disappeared from the earth before the beginning of the nineteenth century, is now a Bible depot, filled with Bibles from the floor to the ceiling; all confirming the declaration that "the Word of God shall stand forever."

Others spoke of the manifestations of the power of God in preparing the way for the establishment of Christ's kingdom in the earth, by overruling wars and revolutions, and turning the hearts of kings and princes according to his own will. In this connection, the late revolution in Madagascar was spoken of, and the changes in Russia,—the deliverance of millions of serfs recently, and now the prospect of a liberal constitution for all the Empire. Mention was made of the important lessons God is teaching our own country by the war;—that of dependence upon God, and the duty of acknowledging him in victory and defeat, in prosperity and adversity; that of self-consecration, by the call for the sacrifice of wealth and precious life for a great and noble object: also the influence of the war in uniting, by the bond of self-sacrifice for a common country, the discordant elements gathered from many nations; and above all, the deliverance of those in bondage. The Lord's supper was administered at the close of the meeting, and we hope it was a season, with some at least, of renewed consecration to Christ and his service. After the meeting, and the pleasant greetings which followed between friends and classmates, missionaries and their pupils, those from abroad went, a part of them, to the house of a native Christian near, and others to the premises of the boarding school, where food had been provided. Mr. Spaulding remarked that he counted seventy little children eating their rice and curry together, in the boarding-school compound.

Thus has passed a very pleasant and profitable day; for it is indeed pleasant

to unite with so many Christians in different parts of the world in prayer, and in communion with our common Saviour. We rejoice also, and give thanks to our Heavenly Father, that he has so remarkably sustained the Board during our national struggle, by stirring up the hearts of his children to devote their property to his service. And we pray that the great lesson of self-sacrifice which he is teaching his people, may have an important influence in hastening the time when "all the ends of the earth shall fear him."

Nestorian Mission.—Persia.

LETTER FROM MR. LABAREE, OCTOBER 3, 1863.

A PORTION of this letter, relating to the abduction of a Nestorian girl by Mohammedans, has been used in the Circular Letter to Sabbath schools, and other accounts of the outrage have appeared in some of the religious newspapers. Mr. Labaree says respecting it: "Not for many years has so flagrant a case of injustice and violence been attempted here, and it is not to be wondered at that the Nestorians are wrought up to feel that they have reached the last point of endurance. I am happy to say, that now a ray of light begins to break in upon them. Their petition to the Queen of England for aid, sent by Dr. Young, we have just learned, reached her hand. She took a deep interest in it, and definite and positive orders have been sent to the British Embassy in Persia, which we hope will result in a decided amelioration of the condition of the people." And at the end of his letter he states: "Since writing the above, an officer has arrived here, sent by the Governor of the province in Tabreez, with the strongest orders for the immediate restoration of Nargis to her parents; and directing that the artilleryman be severely bastinadoed and sent to Tabreez, where he will be dismissed from the service. The Prince-governor of Oroomiah, and the colonel of the artillery, are severely reproved and threatened for such a gross violation of justice." Other portions of this letter, also, must be greatly abridged.

Death of a Good Man.

The death of one among the Nestorians, who had long been a comfort and a help to
VOL. LX. 4

all who were laboring for the good of that people, is thus referred to.

We have been called to bury, this week, one of the most prominent friends of the mission in the nation. The name of Malek Agha Beg, of Geog Tapa, is familiar to you. Dr. Perkins, in his little work, "Missionary Life in Persia," thus speaks of his conversion, which occurred in one of the early revivals. "Being the most influential layman on the plain of Oroomiah, and being surrounded by the strongest temptations on account of his position, his conversion is a wonderful trophy of the power of Divine grace. * * * * He is a source of great joy to the native brethren in Geog Tapa, by his humble walk and godly conversation. He aids them in every way in his power, exercises his authority as a Malek, (or civil chief,) to secure the proper observance of the Sabbath, and to promote the cause of temperance, and spends his leisure time in learning to read." In his later years he has been equally devoted to the Redeemer's cause, and up to his last brief illness, rendered to it active service in his village. He was a pillar in the church, taking a prominent part in the Sabbath school and weekly meetings, and laboring diligently in private, to bring others, particularly men of the older class, his companions, into the church.

Botan—The Armenians—Robbery.

Mr. Labaree mentions a visit of the young Bishop of Botan, who had been in the seminary, to his home, accompanied by Deacon Lazaar, of Geog Tapa. They visited nearly all the villages of Botan, but were not very favorably received except in the Bishop's own village, where the people have become considerably enlightened and gave a listening ear. The young Armenian, who has been with the brethren at Oroomiah for the past year, had just finished a tour among Armenians on the Nazloo river, in company with one of the older preachers. They were warmly received in villages where the mission has preachers for the Nestorians, but in other places, where there had been no light of the

gospel, it was with difficulty that they could get any hearing.

On the recent return of Mr. Shedd and his family, with Miss Crawford, from Gawar, while they were encamped at night on the plain of Baradost, the tent occupied by Miss Crawford and two Nestorian young women was attacked by a party of Koords. Miss Crawford was roused from sleep by her bed being pulled from under her, and bedding and traveling bag were carried off, all so suddenly that the robbers escaped before Mr. Shedd and some of the attendants awoke. The property was subsequently demanded of the Koordish chief of the district, who made vigorous efforts to recover it, and it was at length mostly restored, but in a mutilated and ruined condition.

Donations Received from America.

Allow me to say a word in regard to the generous donations for destitute Nestorians which are beginning to reach us, in response to an appeal made by our missionary brethren in America. Every word which has been sent from here in regard to the wants of the people last winter is strictly true. It was a time of deep distress, and our sympathies were most strongly appealed to from every quarter of the plain. We knew of boys belonging to one of our schools who fainted from hunger. Large numbers, unable to purchase wheat, barely supported life with raisins and singees. Multitudes of able bodied men from the district of Gawar begged their bread from house to house the winter long, gladly accepting the meanest stable as a home for their families. Two hundred dollars, which were sent us from England, for the poor, we distributed in sums of from forty to eighty cents, to relieve the urgent necessities of some of the most distressed, and it was a very welcome and timely aid.

Last spring the prospect of the country was exceedingly dark. Grain was at a high price, and the wages of labor scanty; while myriads of young locusts on the mountain sides, skirting the plain, threatened to ravage the country. They commenced their work in good earnest, destroying not only the grain-fields of

some villages, but also the gardens and even vineyards. But just before harvest, before they had made great progress, they got their wings, and by a merciful interposition of Providence, left the country. Though they did less damage in Oroomiah than was expected, they yet made sad havoc even here, while the wheat fields of Tergawer and Gawar were almost totally destroyed by them. Thus the generous benefactions of our American friends will prove most worthily bestowed, and will furnish us the means of relieving much distressing want.

We heartily thank the donors for their prompt expression of sympathy towards this poor, oppressed people, and assure them that their donations will be most faithfully appropriated to alleviate want and hunger.

LETTER FROM MR. PERKINS, NOVEMBER 2, 1863.

Orders Evaded—Persian Justice.

THIS letter has reference, in great measure, to the state of civil and social affairs in Persia. Reference is first made to the orders from Tabreez for the punishment of those whose conduct had been so base in the case of abduction before reported, and Mr. Perkins writes:

These orders were addressed to the General of the artillery, to the Prince Governor of Oroomiah, and to the Mohammedan agent of the Christians here, directing them to restore the girl to her parents instantly, and to punish the culprit severely, degrade him from the military service, and send him to Tabreez. These officials, thus strongly enjoined, were at once together, consulting how they could best evade the orders, shield the culprit, (for a heavy bribe exacted from him of course,) and hush up the affair. The chief Mollah was moved by them to prepare a document, asserting that a dozen Mohammedan witnesses had sworn to him, that they had heard the girl express a desire to become a Mus-

sulman, (a most barefaced falsehood,) and the document was sent to the provincial Governor at Tabreez. The British consul was on the alert there for any such Persian manoeuvres, and a fresh demand from him brought out a new and still stronger order for the summary punishment of the kidnapper. But as yet, nothing whatever has been done here towards the execution of either of these orders; probably quite as much, however, as their author at Tabreez expected or desired. He has also, doubtless, been largely bribed to slur over the matter. Just now, to pacify the consul, a third order is out, probably more stringent than the others, but which will be just as easily set aside. Meanwhile, repeated outrages, in the form of threats, beatings and thefts, have been committed on the friends of Nargis, by the accomplices of the kidnapper, and they cannot remain in their village. This case is but a fair specimen of Persian administration of justice, especially where the protection of Christians is involved.

English Officials—Sympathy and Aid.

K. E. Abbott, Esq., for about twenty-five years British consul in Persia, and always our firm and faithful friend, has recently gone to England with his family, probably not to return. His cousin, W. S. Abbott, succeeds him, and judging from his ability and disposition to aid us, evinced by his efforts in the case of the Nestorian girl, Nargis, we may hope he will prove an equally kind and efficient friend.

The Nestorians are just now moderately encouraged, by the appearance of an Englishman, sent here by the British embassy at Tehran, to inquire into their oppressions. The retiring consul, whose efforts for their relief have long been indefatigable, was especially instrumental in securing this measure; but our good Christian friends in England, and particularly the officers of the Evangelical Alliance, have also been active in their efforts for the same end; and Dr. Young's

personal representations at the foreign office, to Mr. Layard, and his presentation of a petition from the Nestorians, seem to have clenched a nail.

We cannot, however, anticipate any very essential relief from the mere visit and investigation of a British official. Nothing short of the residence here of a consul or consular agent, would put any decided check upon the cruel rulers and masters of the Nestorians, who are semi-independent, alike of the provincial Government at Tabreez, and the weak central Government at Tehran. Indeed, measures short of placing a resident official here would be more likely to exasperate these desperate tyrants, and move them to redoubled cruelty, than to restrain them.

We are heartily glad, however, to see the attention of the British Government turned in any way to the subject. The individual sent here is Mr. Andrew Glen, a son of the late venerable Scottish missionary, Dr. William Glen, who translated the Old Testament into the Persian language. He is a good Christian man, and has already spent many years in Persia; first as a distributor of the Persian Scriptures, and subsequently as a member of the British Embassy, with which he is still connected. He is in lively sympathy with us in our missionary work.

Restrictions on the Press.

The Mohammedan agent for the Nestorians has recently given us intimations that he will soon enter upon the restrictions of our press, and require a statement from us of the amount and form of our monthly outlays for missionary purposes, &c., that he may report to his Government. How long the visit of Mr. Glen here will lead him to defer, or how far it may tend to soften his rigor in these matters, remains to be seen. Meanwhile, the official representatives in Persia, of Papal France and bigoted Russia, are on the eager alert, each in his own way, to make prey of the Nes-

torians. Yet, while thus encompassed with formidable foes, we may rejoice in the truth that they that be with us are more than they that be with them.

The department of the press is one which our enemies hate and dread, for the plain reason that it is powerful for good. The Mohammedan agent has our monthly periodical translated into Persian, and sends it to his Government at Tehran. We hope that some truth, through these "Rays of Light," may thus reach that dark place, so full of the habitations of cruelty, even though evil should arise from its thus attracting notice.

Pecuniary Relief—A Moral Malady.

The pecuniary relief for starving thousands here, which is extended to us from England and America, will prove most timely, and will be most thankfully received. The prices of breadstuffs are still high, but the fine crops of wheat, rice and millet, will prevent their rising again to the famine point. I have never been so deeply impressed as since my return from America, with the truth, that these dark regions are *sick* with a moral malady, so deep-seated, as to be utterly incurable and beyond mitigation, save as a living Christianity shall penetrate and pervade. Verily the gospel is the *only remedy*.

There are individual cases of some religious interest among the Mohammedans; but passing from a Nestorian to a Mohammedan here, in however near proximity, is like crossing a great moral gulf, and entering a deep, dark pit, however plausibly glossed over on the surface. Yet we know that divine grace is ample to reach and recover even such wrecks of depravity, and the glory of the triumph will be all the more signal when such are rescued.

Mr. Perkins refers to Tabreez, "the great mart of all northern Persia," as a place which it would seem "might and ought to become a missionary centre of vast importance." He thinks the time at hand, when

a good Nestorian helper should be located there, "or, what would be better, a member of the mission, had we the man to spare."

Syria Mission.

TRIPOLI.

LETTER FROM MR. SAMUEL JESSUP,
NOVEMBER 23, 1863.

MR. JESSUP, when he wrote, had been three days at Tripoli. He had recently visited Latakia and Hums, with his brother, H. H. Jessup, and mentions some incidents in connection with each of these places which will interest the readers of the Herald.

Call for Schools, &c.

The day I came to Tripoli, as I was riding into the city, several boys came to me and said: "Are you going to open a school here? There is no school for us now. The Greek school has gone to ruins; will you not open a school for us?" Here is an opportunity which should not be lost. If I had the means, I could employ a good teacher at once, and commence a school that would doubtless soon be full. I should have access to the boys of the best families in Tripoli. Cannot something be done? The money is all that is needed now, for opening the school.

But there is still another call, and a very urgent one. Thirteen men, with their families, in all about sixty persons, *two of whom are Greek priests*, in the town of Maramareeta, a day and a half north-east from here, in the mountains, have turned Protestants, and ask for a teacher and a school. Thus the door is open there, and the demand made on us for light. Whatever may be the motive of these people, who knows how much good we might do if we could at once embrace the opportunity offered. The object of the priests seems to be worldly, as they wish to have their support promised them. They say they cannot work, but they are willing to teach schools, Protestant schools, if we will pay them. All the country between here and Hums

is asking for the gospel, faster than we can answer calls.

Visit to Latakia—The Nusaireh.

On the 22d of October, Mr. Jessup left Beirut in a steamer, with his brother, on the way to visit Hums, expecting to be in Tripoli the next morning. A furious north-east wind, however, rendered it impossible for them to land there. They were carried and landed at Latakia. He writes:

We reached Latakia at 3 o'clock, P. M., and quite surprised brother Dodds, [a missionary of the Reformed Presbyterian church,] who said he was sure the Lord intended to show pity on him in his loneliness. We spent a week with his family, very pleasantly, and became much interested in the work there. He has a school of Nusaireh boys, who come down from the mountains to be educated. One of the young men attracted my special attention. He had none of the cringing, lazy ways that so much characterize that oppressed race, but a bold, manly manner, and a frank, open, handsome countenance. His whole appearance indicated what we learned to be true, that his heart was enlightened by the Gospel. He teaches the younger boys, while he is himself preparing for a higher sphere of usefulness. Here I may mention that Sulayman, a converted Nusaireh Sheik, has just printed, at the mission press, a book disclosing the secrets of the Nusaireh religion, which for so long a time has been a profound mystery. The book is creating quite a sensation through all the country. Mr. Dodds thinks it will do much good. One curious incident is mentioned in it. When any one of the initiated leaves that religion, others buy of him all his prayers and privileges. One applied to Sulayman, desiring to buy his prayers and all the profit of them. He having been a Sheik, had learned a great many, and offered them as a gift. This was refused, because it might not be binding,—the prayers might not be efficacious. So Sulayman consented to sell all his prayers, and all the benefit resulting from them, for 7½ piastres,—30

cents! The purchaser no doubt thought he had made a grand bargain.

Visit to Hums—Desire for the Truth.

After spending a week at Latakia the brethren returned to Tripoli, and went thence to Hums; where, it will be seen, there is still great eagerness to hear the truth, and to secure the labors of a missionary. Mr. Jessup writes respecting this place:

The city is quite large, and presents a most charming appearance to one approaching it from the west. It lies on the edge of a great plain, which stretches off farther than the eye can reach. Before it flows the river Orontes, which furnishes water for the extensive and beautiful gardens and groves that lie on the west side of the city. It seemed like a sort of paradise, as I looked at it from the hill above. Coming nearer, we see the black stones of which every thing is built, which present rather a gloomy appearance to one within the town. But the bright faces of our brethren, who met us at every corner and welcomed us, made all things wear a cheerful aspect. The same evening that we arrived, a large number of young men came to talk and listen, as long as our strength would permit us to converse. I had heard of their eagerness for the truth, but the half had not been told me. We staid there three evenings, and each evening a large room was crowded full of eager seekers after light. Some few, I think, are already truly converted men.

Protestant Weddings—The Feast.

While there, my brother married two couples. These were the first Protestant weddings in Hums, and attracted a great deal of attention. It was necessary to give some instruction to the parties beforehand, since all was entirely new to them. We went to the house of one of the brides, and found her spinning silk. The other bride came, closely veiled, and continued so while she received her instructions. A young woman recently married, sitting by, expressed very

great surprise that the women could say so, if they chose, and that their saying so would put an end to the ceremony. She as much as said, "I wish I could have been married in that way; then I would not have been married at all." A great throng came to see the new custom. The brides were dressed alike, and closely veiled, so that we could not tell them apart, except by a little difference in height. When they came in they took the wrong places, and were near being married to the wrong men; but their difference in height saved them from this misfortune.

Before the wedding, I attended a great feast at the house of the older bridegroom. To me it was a strange affair. We were all, about thirty in number, closely seated on cushions on the floor, when two large round tables, about a foot high, were brought in. In the centre of each table was a great dish of rice, the dish containing about half a bushel. Around this were various other dishes. A few large wooden spoons were placed among them, but the thin, leather-like loaves of bread, and the fingers, are the chief implements used in eating. After the blessing was asked, we all drew up to the tables. There were fifteen mouths and thirty hands, very busy for a little while, at the one where I sat. Fingers certainly were made before forks, or even spoons, and the people acted on this principle. Not a woman was to be seen—all men; and eating very much as all other animals eat. The women here never eat with the men, but after them, and by themselves. When we had finished partaking of cooked food, splendid watermelons were brought, which melted away like frost before the sun. The

watermelons of Hums are very celebrated, and deservedly so; I have never eaten better.

There were many new and interesting things in Hums. In the streets I saw great quarters of meat, like beef, hanging for sale. It looked so much like beef that I determined to try a piece, and did so, and for the first time in my life ate a *camel steak*, as sweet and tender and delicious as any beef. None of our native brethren had ever eaten of it, and they were surprised at what we told them of its superiority to goats' meat, or even to mutton.

Secret Helpers.

My brother has written to you of the "door keepers," who have not yet courage themselves to become Protestants, but are successful in inducing others to do so. One old priest, a grey-haired, eloquent man, clings to the Greek religion because it supports him; but all who have very much to do with him soon become Protestants, and he is himself, secretly, a member of the missionary society of our brethren there, and contributes for the spread of the Gospel. Thus he makes the Greek church support the preaching of the truth in Hums.

But what will the brethren do there this winter. Sulebu, the helper who has been there, is obliged to leave in order to finish his studies, and be ordained as a pastor. They have no one now. Their grief was almost irrepressible at our short stay, and they said they were almost induced to lock me up and keep me as their own missionary. I partly promised to go there next spring and spend the summer with them.

PROCEEDINGS OF OTHER SOCIETIES.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

THE receipts of this Society, as given in its last Report, were, for the year, £32,534, (about \$162,670,) and the expenditures

£35,634. The laborers employed are thus classed,—33 ordained missionaries; 20 unordained missionaries and other agents; 37 colporters, Scripture readers, depositaries and assistants; and 36 school teachers.

About half of these are laboring in different places in England and on the continent of Europe, and the other half in Turkey, Syria, Egypt, Tunis, and Abyssinia. In concluding their Report the Committee say :

In reviewing our Report, we are struck with the singular coincidence of testimony as to the desire on the part of the Jews to possess the New Testament, and their great interest in reading it. It is quite a feature this year in the history our missions. Nor can we regard this otherwise than as an indication of a considerable and important change. The book is better known among them; the Society has greatly increased the facility of procuring it, and multiplied the opportunities of coming in contact with it; and there is a growing conviction that the Christianity which it teaches, has truth in it. Many circumstances tend to establish this conviction; conversions are continually taking place; almost every Jewish family, at some point or another, finds itself in contact with Christianity; and a large majority of those who make a profession, show no tendency to abandon their new faith, but remain steadfast, and even suffer persecution. The book itself also usually excites the deepest interest, when any portion of it is attentively perused; throwing a singular and satisfactory light on the Old Testament, and, without presenting any formal comment, disclosing counterparts to many of its statements, and solutions of many of its difficulties, which the intelligent and thoughtful Jew has sought elsewhere in vain.

Thus, while there are those, in the present day, to whom the advantage of a Christian education has failed to furnish a clear conception and steadfast conviction of the truth of their Christianity, we have found Israelites, thought to be too hardened to be open to any impression, delighted with this sequel to their own sacred story, and perusing, as it were spell-bound, the revelations of this hitherto repudiated volume.

The number of *adult* baptisms throughout our missions, this last year, was over *sixty*, besides the *thirty* in Abyssinia; and *twenty-four* are also reported, not in immediate connection with our missions, though probably the fruit of them. Altogether, therefore, about *one hundred and sixteen* are recorded in our Report; and these bear but a small proportion to the number of Jews who have been inquiring, of whom there is no doubt that many are convinced of the truth of Christianity, but at present they have not courage to confess it.

We would, in conclusion, put *one* question to our Christian brethren. There can be no doubt that the study of the Prophetic Word is largely on the increase, and by this means the Jew is brought

forward with a special prominence before the minds of Christians, and invested with a special interest in the view of those who can most deeply feel for his present position. But is the interest in the conversion of the remnant extending, or the effort to bring them to Christ prevailing, in the same proportion? Do we sufficiently remember that the Jew is where he is, *that through our mercy he may obtain mercy?*

THE WORKMEN'S MISSION IN ABYSSINIA.

A COMMUNICATION from Mr. Waldmaier, of this mission, published in the *Christian Work* for December, 1863, contains statements of much interest. The writer says :

It is well known to the friends of the Abyssinian mission, that a good deal was done for this land many years ago, by the missionaries Gobat (now bishop of Jerusalem), Iseberg, Blumhardt, and Krapf, and that they braved formidable difficulties with exemplary fortitude and patience. These excellent men were burning lights during their stay in Abyssinia, but when they were compelled to leave it, the darkness closed in again, and a very faint glimmer remained. Indeed it was impossible that a residence of four years, which was all that was permitted them, should leave very permanent results. It takes even two or three years to attain a familiar acquaintance with the language. In short, it is necessary that a missionary should be willing to devote his whole life to the cause, and with a heart full of love for souls, by patience, humility, and a blameless life, should seek to win the affections of the natives to Christ; and, with very moderate expectations of success, be content to labor on to the end.

But how is it possible, it may be asked, to labor at all in a country which will tolerate no missionaries, ministers, or schoolmasters, and where the bigotry of the native priests compelled the good men above-mentioned to relinquish their posts? The excellent Bishop Gobat, whose heart has ever been warmly interested in Abyssinia, we rejoice to reply, has set about the matter in the wisest way possible. He knew the difficulties well, and the caution required to afford any hope of success. Accordingly he chose and prepared certain lay brothers from the Missionary Institution at Chrichona, and sent them out under fatherly supervision to Abyssinia, with a quantity of Bibles and Testaments. These brothers were not to assume the character of missionaries, priests, or teachers; they were merely to settle down as simple, lowly-minded, truly Christian people, in some fitting spot; to circulate the Scriptures, to instruct the young, and to labor with their hands towards their own maintenance.

At first the King regarded them with suspicion and distrust, and this made the external condition of the brethren very insecure; but it pleased the Lord to change his heart, and he soon evinced a friendly spirit towards them. In fact, it occurred to him as a matter of policy, that he might make them useful to him in many ways. They fully understood this policy of his, and were a good deal perplexed as to whether they should refuse to undertake the works he wished done, or not. At last they determined to attempt them, and if they failed, to return to Europe. Unwelcome as the tasks assigned might be, they felt it their duty to deny themselves in order to advance the interests of the mission.

This was a very important step taken in the right direction, for had they come to an opposite decision, the brethren would have had to leave Abyssinia. As it is, thanks be to God, a firm foundation has been laid, and there are at present eleven missionary stations there.

Before the good will of the king was secured, these brethren had to labor very obscurely in Gondar, but now they can come forward openly, and go about among the people, affording, in their own persons, examples of industry, skill, and activity; and seeking to turn the attention of king and subjects to the things pertaining to the kingdom of God. We have often long conversations with the monarch, and these seem to make an impression upon him. He is convinced of our good intentions, and assures us of his friendly support, declaring that he will be a father to us. This is a turning point in the history of the mission, for in Abyssinia the utmost deference is paid to the king. If he loves and respects the missionaries, the people will do the same. This good feeling in the royal breast has been much encouraged by Mr. Bell, an Englishman, who has great influence at the Abyssinian court.

Under these improved circumstances, the brethren began to hold conversations on religious subjects with soldiers, priests, debtaras (literati), monks, peasants, and beggars (the last are countless), and thus the seed of the Divine word has been widely scattered; though, alas! for the most part, it has fallen upon stony or thorny ground. Still it may lie dormant in many Abyssinian hearts, there, in God's good time, to grow and bear fruit.

Meanwhile the brethren go on sowing in the hope of yet reaping in joy; and, besides this missionary work, we are busily engaged in useful enterprises undertaken for the king. We have already made one good road down what was a fearful precipice, and while toiling thus, we keep in view the laying down of another road out of the kingdom of dark-

ness into that of God; and, further, we hope that by-and-by, when our present post is filled by others, we may be able to devote ourselves entirely to spiritual things. * *

On Sundays we have public worship. Ours is a short and simple service, and though I cannot as yet say that many of our hearers seem to hunger and thirst for God's word, yet, on the whole, we are popular among the natives, and as we are the king's artisans, we are treated with great respect. Our connection with him gives us much more influence than we should otherwise have, and we are allowed to read and preach more freely than we should be, if recognized more directly as missionaries; for the Abyssinians are very jealous of any open attack upon their faith. However, they are willing to learn of men high in the royal favor, and employed in the royal service. * * Our best hope lies in the next generation, and therefore the most desirable thing to do is to found schools. At present there is no opposition to this. I have had a school for the last two years, and have seen good results from it.

FRENCH PROTESTANT MISSION IN SOUTH AFRICA.

The *Evangelical Christendom* contains the following communication from missionaries of the French Protestant Society among the Basutos in South Africa, presenting a general view of the condition of their field.

Ours is the battle with coldness, indifference, and superstition, both among the heathen and within the pale of our churches. Innumerable obstacles present themselves every where to the spread of the Gospel, as well as of instruction and civilization. Not only is there the stubborn barrier of native superstition, but the sad example of the vices of civilized nations, furnished by the border colonists, has a most disastrous influence on the heathen population. Every year witnesses the introduction of increased corruption, especially among the natives living near the colonial boundaries. The political state of the country is also very unsettled; large cattle thefts are constantly committed, both by natives and Dutch Boers; constant rumors of war prevail; whole districts are often seized with a panic and flee into the interior; and generally all these causes combine to unsettle the minds of our people, to divert them from gospel teaching, to sow enmity betwixt them and the white races, and so hinder and obstruct the progress of Christianity.

Nearly a year ago a Roman Catholic mission was established among the Basutos. The priests who compose it have been busy learning the language, with the as-

sistance of our translation of the New Testament. We have not heard as yet of any effects of their teaching among the natives. The doctrine of the celibacy of the clergy is very contrary to the ideas of the people; and with regard to other points of Popish doctrine, we have been rejoiced by the able refutation of them from Scripture which some of our Christians have been able to furnish. To illustrate the feeling of the heathen about their teaching, I may mention the saying of an unconverted old chief. Replying to something the priests had said about their teaching being true, whilst that of the Protestant missionaries was false, the aged chief said: "It is difficult for me to believe that what you say is true; but one thing I certainly know, that my heart is evil. Now, your teaching is very pleasant to my heart, whilst that of the Protestants is painful and contrary to my desires. Therefore, I am very much afraid that what my evil heart likes so well cannot be the true religion."

We have the prospect before long, of the foundation amongst us of a Church of England mission, under the direction of Bishop Twells, the recently-appointed bishop of the "Free State," a neighboring settlement of Dutch Boers. We will receive with joy any who come to us in the name and spirit of the Lord Jesus. Still, we have been pained by the tone of some public speeches lately made by the Bishop of Capetown and other promoters of this mission. They have spoken of this country as one totally unchristianized, quite ignoring our existence, or the fact of what has been already done. We do not look for praise from high quarters; but surely it argues a want of fraternal feeling to speak so absolutely, and as though we had done nothing. Our mission in this country has existed for upwards of thirty years. We have fifteen ordained, one medical, and two assistant missionaries. We occupy fourteen stations, besides out-stations. In

round numbers, we have about two thousand communicants in our churches, besides several hundreds of inquirers and candidates for baptism. The Wesleyan Missionary Society also occupies two stations, with out-stations. A very considerable number of the natives have been taught to read and write. The schools are in general well attended, and in many places some efforts are made towards the adequate maintenance of a schoolmaster. In addition to this, the language, which was unwritten, has been reduced to writing; the New Testament has long been in the hands of the people, together with school-books, tracts, and selections from the Old Testament. A complete translation of the latter is now undergoing revision for the press.

Our society is, however, greatly cramped for want of means, and our native Christians, being poor, have as yet done little to assist in missionary operations. Here and there, however, they have subscribed money, or furnished gratuitous labor towards the erection of schools and chapels; and we hope soon to add to itinerant evangelists the work of native preachers, to supply unoccupied districts. Altogether, there is room in this country for extended missionary operations, and it would be highly desirable that any new mission founded among us should assist and co-operate with us in a spirit of Christian and fraternal love.

Of course, there are many causes of grief, many infirmities, many cases of backsliding from the faith. Where do the messengers of the Gospel not meet with such? But considering the ignorance and gross darkness with which the evil one has blinded the hearts and understandings of this heathen tribe, we can but adore and glorify the power and grace of Jesus Christ, who can turn a cruel, superstitious, and benighted Basuto, into a meek worshiper of the living God.

MISCELLANIES.

A HAPPY DEATH AT MARASH.

Dr. Pratt, of the Central Turkey mission, wrote from Marash, October 20, 1863: "Ovagin Krikor, a young man twenty-four years of age, died in this place, a few weeks since, with a good hope of a blessed immortality. It is no small joy to us when one of our people lives, throughout, the life, and dies the death of a Christian. This was the case with Krikor. I well remember how,

some six years ago, a ragged boy came to our house in Antioch, and telling a brief story, asked first of all for a Testament, saying he had not read one for days. He had fled from Payas, (about forty miles distant,) where he had left his mother and sister in the hands of his father, who, enraged at his being a Protestant, had tried to kill him, and to persuade others to kill him. He fled, but the mother and sister were still suffering this brutal man's

beatings. Krikor remained in Mr. Morgan's family for some months, an active and earnest Protestant. He went afterwards to Aleppo, and in the midst of worldly influences became worldly, and thence he went to Constantinople. About a month before his death, he returned here, an earnest Christian. His mother, who is now here, was overjoyed. She had suffered all but death for Christ's sake, and now her son had come to help her and comfort her. He began work as a barber, and was faithful to all who came under his hands, Protestant or Armenian, till he was seized by the fatal fever. On his sick bed, in prayer and exhortation, he still labored for Christ. Delighting most to hear the Bible read, and urging his mother not to weep for him, he rested in the full assurance that 'God was his friend,' and that 'the place to which he was going was better than this.' We thank God for his grace, which takes these ransomed souls home."

SCRIPTURE CUSTOM IN INDIA.

Mr. Noyes, of the Madura mission, wrote during the early harvest of 1863: "One is reminded at this time of many a Scripture custom. In many places may be seen, 'oxen treading out the corn,' and the reaper returning home with his precious sheaves. The threshing floor, which is always in the open air, is prepared for the occasion by sweeping a level piece of ground, and making it hard and smooth, usually under the shade of trees. Sometimes a large flat rock is chosen for it. The straw, with the ear, is spread thickly upon this floor in a circle, and half a dozen oxen, guided by a skillful driver standing in the centre, go round and round upon the prostrate crop. The oxen are never muzzled. The practice of the people in this respect, agrees with the requirements of the Jewish law. They consider it wrong to tantalize the brute while preparing the corn for the use of man. When sufficiently trodden, the straw is gathered up with a rude, wooden pronged fork, leaving the grain, with a large admixture of broken straw and chaff, on the hard earthen or rock floor. The women then come, each

with a peculiar shaped, shallow basket, to do the winnowing. Taking a small quantity of the uncleaned grain in their winnower, they toss it in the air, when the chaff is blown away, while the grain is skillfully caught in the basket below. This is a very slow method of winnowing, but with patience and skill the work is thoroughly done, and with little waste. The unhusked rice is taken to the granary to be kept for use or future sale, or it is sold on the spot, to traders who take it to distant markets. Sometimes the husk is removed before it is sold. This too, is a very simple process, but requires skill and experience."

THE BIBLE IN INDIA—HINDOO TESTIMONY.

The Church Missionary Intelligencer for December, in an article on the "Open Door" presented in India, among many deeply interesting statements from missionaries and others, testifying to the abundant opportunities now presented for the preaching of the gospel there, and showing that the influence of truth is sapping the foundations of Hindooism, brings forward the following extracts from a pamphlet "by a Hindoo (non-Christian) writer."

The moral advancement of a people must depend upon the training of youth at school. It is therefore necessary that boys should have moral education in their early days. Considering the education now imparted to the young men in Government schools to be an incomplete one, it is my duty to urge upon the educational authorities to look to a means for the moral elevation of the country. Along with books of science and literature, they should teach the principles of morality to the students. * * * In Government schools, boys are taught to learn the higher branches of literature and science, but they are not instructed in any book of morals. This is in consequence of an impression of Government, that by introducing any book of morality they will wound the popular feeling. Attempts were made, and are still being made, to have that most valuable of all books, the Bible, introduced into Government colleges and schools; but they have all been unsuccessful. That the Bible is a work composed of the highest moral truths, nobody can deny. The only objection raised against its introduction into the institutions supported by Government is, that it is a religious work which is not

relished by that class of natives whose children are educated in them. Such objections as this should never have weight with those who watch with attention the progress of the native mind. The want of moral education has already been felt by the people, and the objection mentioned above has no hold in the popular mind. If it were true, then why should the people send their boys to those schools which owe their foundation to the most philanthropic exertions of the Christian missionaries? Even in Burdwan, noted as it is for intellectual barrenness, an illustration can be found in support of my assertion. People send their boys to the missionary school for education in preference to the Maharajah's college, though the latter institution is as well managed as any Zillah school under Government. It is therefore highly desirable that the precepts of Jesus should at once be made a class-book in the Government and Government-aid schools.

Concluding an earnest appeal to his countrymen in behalf of reform, this Hindoo writer thus refers to the value of missionary efforts.

I invite to patriotic attempts at a time when we are placed by Providence under a Government that never shrinks from doing the most important duty of rulers, i. e. looking to the interests of the people. There is another friend to back them in all their noble attempts. The missionary of Christ, with a heart full of love, stretches forth his right hand, addressing them, "Brothers, rise and work your own good, and I will assist you, at whatever cost." Is it not time, my countrymen, to apply yourselves to the work of progress, when you have so many friends to help you, and your own good genius to guide you? Rise, then, and act with *Heart within and God o'erhead*.

The same article in the *Intelligencer* refers to a statement of the leading organ of native opinion, in Bengal, the *Hindu Patriot*, which in a recent editorial, in proof of the beneficial results of English education in Bengal, alleges as a matter of notoriety, that in almost "every part of the country, there is now a simultaneous movement with the view of carefully sifting the merits of Christianity and Brahminism."

LONGING TO SEE JESUS AND HEAVEN.

Mr. Snow, of the Micronesia mission, speaking of a recent visit from Ebon to his former station, Kusaie, gives an interesting account of the death of a young native Christian. He writes: "We were anx-

ious that the young man whom we took with us to Ebon, who had been sick for several months, might reach his home and friends alive. By the kind providence of God, in the early return of the Morning Star and very favoring winds from Ebon, we reached Kusaie on Friday, June 5; and after spending a Sabbath with his people and friends, early on Monday, June 8th, he left for the presence of the Saviour, and the place he longed to see more than any other.

"A short time before the Morning Star arrived, I asked him whom he desired to see, more than all others? I supposed he would say his mother; but the quick reply was '*Jesus*.' I again inquired what place he desired to see most of all? I expected him to reply,—Kusaie. But in the same unhesitating manner as before, he said—'*Kosao*,'—the native name for Heaven. Asking for the greater, he was not denied the less, but has seen, I confidently trust, both the mother and Jesus—Kusaie and Kosao. He rejoiced also, to find a brother among the friends of Jesus; and since he left us, another brother has declared himself on the Lord's side."

THE NEW GOVERNOR GENERAL OF INDIA.

The Christian public in Great Britain, and doubtless the whole body of missionaries in Hindostan, are rejoicing over the recent appointment to the Governor Generalship in India, of not an energetic and able administrator only, but a Christian man, (Sir John Lawrence,) whose influence, it is believed, will be decidedly upon the side of right and Christianity. The *London Record* publishes a notice of him, from the *Leisure Hour*, at the close of which the writer, Sir Herbert Edwardes, having referred to his eminent services in India, specially at the time of the late Sepoy rebellion, says:

The country at large does not consider that its great servant has been sufficiently rewarded—a piece of sentimental justice which is better than none. There are services, however, for which Sir John has been promptly and ungrudgingly honored—his services to the cause of Christianity as the principle of national life. The *Times* of the 23d of October, 1858, startled all England by publishing at full

length some minutes of Sir John Lawrence, on "The Christian Duty of this Country, in the Government of India." They discussed many points of administration open to objection; but their utterance was most clear and spirit-stirring on the old English subject of an open Bible. He stated that, in his judgment, "The Bible ought not only to be placed among the college libraries and the school-books, for the perusal of those who might choose to consult it," as had hitherto been the neutral practice, "but it should also be taught in class, wherever we have teachers fit to teach it, and pupils willing to hear it."

Nor was this all. Sir John closed his despatch by as fine, manly, and English a confession of political faith as we know of in public records. The following extracts give the pith of it. "Sir J. Lawrence has been led, in common with others, since the occurrence of the awful events of 1857, to ponder deeply on what may be the faults and shortcomings of the British as a Christian nation in India. In considering topics such as those treated of in this despatch, he would solely endeavor to ascertain what is our Christian duty. Having ascertained that, according to our erring lights and conscience, he would follow it out to the uttermost, undeterred by any consideration. If we address ourselves to this task, it may, with the blessing of Providence, not prove too difficult for us. Sir John Lawrence does entertain the earnest belief that all those measures which are really and truly Christian can be carried out in India, not only without danger to British rule, but, on the contrary, with every advantage to its stability."

In boldly proclaiming these sentiments, Sir John Lawrence rendered an incalculable service to truth. There had never been a time when there was not in England a "remnant" who believed the same. But when they ventured to recommend these things to statesmen, they were told that they were fanatics—well-intentioned, no doubt, but still fanatics—who were utterly ignorant about India, and recklessly wanted to carry their miserable rushlight into the heart of an imperial magazine. To such arguments the religious community at home had been hitherto obliged to submit in silence. But now there had come an end of all that. The one governor in India who, in the fiery trial of 1857, had been found master of the occasion, and who, celebrated justly for many high and noble qualities, was celebrated above all for this, that he was no enthusiast, but rather a hard, practical man, the sober genius of common sense—this oracle of official life had spoken from out of the very pigeon-holes of tradition, and declared it safe to do our duty.

Fifty, in acknowledgment of this service, did the Bishop of London, on the 24th of June, 1859, present to Sir John (now returned sick and worn to his native land) an address of congratulation, "signed by between 7,000 and 8,000 persons of education and position," including "the names of 3 archbishops, 20 bishops, 28 temporal peers, 71 members of Parliament, and nearly 200 mayors and provosts of cities and boroughs in England and Scotland; and we feel sure that Sir John himself, in his old age, will find no leaf of all his laurels more evergreen than this.

EMBARKATION.

REV. ALLEN HAZEN and wife, of the Mahratta mission, with two children, Rev. WILLIAM W. CHAPIN, of Somers, Conn., and Mrs. KATHARINE I. CHAPIN, of Derry, N. H., sailed from Boston, in the ship Sydenham, Captain Harding, for Bombay, January 7. Mr. and Mrs. Hazen are returning to their former field, and Mr. and Mrs. Chapin go to join the same mission. Mr. Chapin is a graduate of Williams College, and Andover Theological Seminary. Miss Julia Ballantine also sailed in the vessel, to rejoin her parents at Ahmednuggur.

DEATH.

At Oconto, Wisconsin, December 13, 1863, Mrs. CAROLINE N. BALL, wife of Rev. Jasper N. Ball, recently of the Western Turkey mission.

DONATIONS.

RECEIVED IN DECEMBER.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Auburn, High St. ch. ad'l.	20 00
Falmouth, R. Merrill, 10; cong. ch.	
8;	18 00
Portland, 3d cong. ch. m. e.	30 00
Saccarappa, A friend,	3 00
Westbrook, Rev. Mr. Southworth,	10 00—81 90
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. m. c.	25 50
Kennebec co. Conf. of chs.	
Augusta, South ch. and so.	45 83
Hallowell, Cong. ch. and so.	113 88
Waterville, do.	15 00—174 71
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. ch. 50; a friend, 3;	53 00
Brewer, 1st cong. ch.	31 31
Dedham, Cong. ch. and so.	39 19
Monson, Mrs. E. Taylor,	1 00—115 50
York Conf. of chs. Rev. G. W. Cresscy, Tr.	
Saco, Philip Eastman and wife, 20; 1st cong. ch. benev. so. 41, 28;	61 98
	456 69

Bethel, 1st cong. ch. and so.	37 00
Camden, do.	31 70
Eastport, Central cong. ch. m. c.	30 00
Fryeburg, Cong. ch. and so.	40 00
Searsport, 1st cong. ch. and so. coll.	
17,34; m. c. 37,66;	55 00—183 70
	612 39

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.	
Fitzwilliam, Cong. ch. and so. la.	
48,97; gent. 19,35; m. c. 9,21;	77 43
Sullivan, Cong. ch. and so.	7 75
Winchester, do.	82 31—167 49
Grafton co. Aux. So.	
Bristol, Cong. ch. and so.	12 00
Campton, La. Fur. miss. asso.	25 60
Westworth, Cong. ch. and so.	14 00—51 60
Hillsboro' co. Aux. So. E. S. Russell, Tr.	
Hollis, Cong. ch. and so.	56 65
Milford, do.	58 70
Nashua, Pearl st. ch. and so. 82,10;	
a friend, 2;	84 10
Wilton, Cong. ch. and so.	11 00—210 45
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, East cong. ch. and so.	16,91; Rev. Abel Manning, 10;
South cong. ch. and so. to cons.	
Mrs. CLARISSA G. MCFARLAND	
an H. M. 100;	126 91
Dunbarton, Cong. ch. and so.	42 00
New London, Mrs. L. M. Trussell, 5 60	
Pembroke, a friend,	2 00—175 91
Rockingham co. Conf. of chs. F. Grant, Tr.	
Candia, Cong. ch. and so.	28 00
Chester, Cong. ch. and so. to cons.	
Rev. J. L. TOMLINSON an H. M. 108 67	
Derry, First ch. and so.	60 00
Exeter, 1st and 2d chs. m. c. 6,30;	
1st ch. and so. 4;	10 30
Hampstead, Cong. ch. and so.	32 11
North Hampton, do.	20 00
Stratham, do.	5 15
West Northwood, do.	21 00—283 23
Strafford Conf. of chs. E. J. Lane, Tr.	
Farmington, Cong. ch. and so.	7 75
Gilmanton Centre, Cong. ch. m. c.	
23,50; Mrs. G. W. Sanborn, 2,50;	26 00
Laconia, Rev. John K. Young,	10 00—43 75
	937 43
A friend,	14 80
	952 23

Legacies.—Hinsdale, Mrs. Martha C. Barrett, to cons. Mrs. EMILY M. WELLS an H. M. 100 00

1,652 23

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Cornwall, Cong. ch. and so.	10 00
Middlebury, do.	164 98—174 28
Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, 2d cong. ch. m. c.	70 18
Chittenden co. E. A. Fuller, Tr.	
Burlington, 1st Cal. cong. ch. m. c.	14 45
Franklin co. Aux. So. C. B. Swift, Tr.	
Bakersfield, Cong. ch. and so.	33 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Vershire, Cong. ch. and so.	3 37
Wells River, Cong. ch. m. c.	10 00—13 37
Orleans co. Aux. So. Rev. A. B. Gray, Tr.	
Coventry, Rev. P. H. White, 10;	
cong. ch. m. c. 8;	18 00
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, Cong. ch. and so. ad'l.	10 35
Washington co. Aux. So. G. W. Scott, Tr.	
Waterbury, Cong. ch. and so. of	
wh. from J. Stimson, 100; L.	
Hutchins, 10;	142 00
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Cong. ch. m. c. 46,46;	
West, Solomon Dunklee, 160;	146 46
Dummerston, H. M. Dutton, dec'd,	1 50
Ferris, Cong. ch. and so.	1 10
Westminster, Cong. ch. and so. 14;	
a lady friend, 10;	24 60—173 06

Windsor co. Aux. So. Rev. C. B. Drake	
and J. Steele, Trs.	
Bridgewater, Cong. ch. and so.	4 50
Springfield, Rev. S. R. Aruns,	10 00—14 50

663 19

Bennington, 2d cong. ch. and so. 18; Centre	
1st cong. ch. m. c. 15 80;	33 80

696 99

Legacies.—Jericho, Augustus Lee, by	
E. Elliot, adm'r,	278 50
	975 49

MASSACHUSETTS.

Barnstable co.	
Cotuit-port, Cong. ch. m. c.	22 00
South Wellfleet, Cong. ch. and so.	6 00
Wellfleet, Cong. ch. ad'l, 1; a	
friend, 20;	21 00—49 00
Berkshire co. Aux. So. James Sedgwick, Tr.	
Lenox Furnace, M. Washburn,	2 00
West Stockbridge Centre, Cong.	
ch. ad'l,	9 60
Williamstown, 1st cong. ch. m. c.	33 00—37 00
Boston. (of wh. from a soldier, 3; a friend,	
1; do. 50c.; J. K. S. 5; Mrs. Amos	
Lawrence, 100;)	486 84
Essex co.	
Andover, South ch. m. c. 26,85;	
Mrs. Justin Edwards, 10;	46 65
Lawrence, Central cong. ch. to cons.	
BENJAMIN BORDMAN and JOHN	
FALLON H. M.	200 00
Salem, Tab. ch. m. c. 20,36; friends,	
6,05;	26 41
Wenham, Cong. ch. and so.	50 00—323 06
Essex co. North Aux. So. J. Caldwell, Tr.	
Newburyport, North cong. ch. and so.	54 70
Essex co. South Aux. So. C. M. Richardson, Tr.	
Lynnfield Centre, Evan. cong. ch.	4 65
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Chicopee, A friend,	50 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Amherst, 1st par. la. and gent. be-	
nevo. 80c. Luke Sweetser to cons.	
GEORGE D. SWEETSER an H. M. 100 00	
Easthampton, Payson ch. and so.	
287,49; m. c. 91,95; Samuel Wil-	
liston, 1,000;	1,379 41
Enfield, Benev. so. of wh. 100, from	
Edward Smith, to cons. HARRIET	
S. CLARK an H. M.	350 00
Hatfield, Cong. ch. and so.	46 75
North Amherst, do.	29 60
South Amherst, Cong. ch. m. c.	15 00
An old friend,	108 75—2,029 51

Middlesex co.	
Auburndale, Cong. ch. and so. coll.	
1,143,59; m. c. 107,36;	1,252 86
Brighton, Evan. cong. ch.	252 82
Cambridge, C. F. Wyman,	02
Cambridgeport, 1st Evan. cong. ch.	
m. c.	55 30
E. Cambridge, Evan. cong. ch. m. c. 30 15	
Malden, Trin. cong. ch. and so.	90 00
Newton Corner, Elliot ch. m. c.	58 40
North Chelmsford, A friend,	9 00
Reading, Old South ch. and so.	
61,25; Richard Parker, 10;	71 25
Winchester, A friend,	35 00—1,830 10
Middlesex Union.	
Dracut, West, Cong. ch. and so.	34 25
Lowell, John st. ch. m. c.	9 68
Pepperell, Cong. ch. and so.	29 00
Westford, do.	12 10—85 63
Norfolk co.	
East Medway, 1st cong. ch. m. c.	9 55
Needham Plain, Cong. ch. and so.	10 00
North Wrentham, do.	9 00
Roxbury, Elliot ch. and so. 100;	
m. c. 7,70; Vine st. ch. m. c. 33;	140 70
W. Roxbury, S. Evan. cong. ch. m. c. 47 82—210 07	
Old Colony Aux. So.	
Fairhaven, Mrs. Hannah Deane,	1 60
Wareham, A friend,	3 00—4 00
Plymouth co.	
Marshfield, First ch. m. c.	10 40
South Plymouth, Cong. ch. and so.	30 00—40 40

Taunton and vic.

Fall River, Central cong. ch. and so. (of wh. from N. Durfee, to cons. Mrs. MARY D. DURFEE an H. M. 2-0.)	1,280 75
Somerset, Cong. ch. m. c.	00-1,382 75
Worcester co. North, C. Sanderson, Tr.	
Hubbardston, Amasa G. Davis,	30 00
Westminster, Cong. ch. and so.	29 00
Winchendon, North ch. and so.	157 21-216 21
Worcester co. Central Assn., E. H. Sanford, Tr. Association,	44 45
Worcester, First ch. m. c. to cons. CALLED DANA an H. M.	160 25-304 70
Worcester co. South, W. C. Capron, Tr.	
Uxbridge, Evan. cong. ch. and so. to cons. Mrs. SUSAN C. LACKEY an H. M.	150 00
Westboro', Evan. cong. ch. and so.	71 00-321 00

Chelsea, Broadway ch. m. c. 19,69;	7,219 46
Winnismet ch. m. c. 75,69;	87 78
Nantucket, 1st cong. ch. m. c.	8 00-95 78

7,314 61

Legacies. —Northampton, Mrs. Sarah Warner, by David Miller and Ansel Jewett, ex'rs,	21 66
shrewsbury, Mrs. Susan Brigham, by Calvin W. Noyes, ex'rs,	20 00-41 66
	7,356 50

CONNECTICUT.

Fairfield co. East, Aux. So.	
Bethel, Cong. ch. and so.	36 71
Huntington, Cong. ch. and so. gent.	57,55; la. 15,11
Fairfield co. West, Aux. So. C. Marvin, Tr.	52 66-82 37
Easton, cong. ch. and so.	14 09
Greenfield Hill, do.	57 89
Greenwich, 1st cong. ch. and so. 15;	
2d cong. ch. and so. 285,77;	309 77
Ridgefield, Cong. ch. and so.	125 00
Stanwich, do.	31 70
Westport, do.	94 06
Wilton, do.	81 00-684 33
Hartford co. Aux. So. A. G. Hammond, Agent.	
Bloomfield, Cong. ch. and so.	5 00
Bristol, La. asso. ad'l,	3 25
East Avon, Cong. ch. and so.	33 65
East Glastenbury, do.	30 00
Glastenbury, Gent. 471,60; la. 133,65; (of wh. 107, to cons. Mrs. SARAH WRIGHT an H. M.) m. c. 56,15;	671 40
Hartford, Centre ch. coll. 1,653,25; m. c. 32,81; (of wh. 290 is from JOSEPH CHURCH, to cons. himself and Mrs. ELIZA CHURCH H. M., and 100, from LEONARD CHURCH to cons. himself an H. M.); North ch. 280,95; South ch. 331,50; (of wh. 100, fr. Lucius Bartow, to cons. LUCIUS A. BARTOW an H. M., and 100, from Edward Kellogg, to cons. WILLIAM KELLOGG an H. M.); Pearl st. ch. 58,120; (of wh. 160, from John Beach to cons. Mrs. SARAH E. KNAFF, and by the chh. to cons. ELLA E. PARISH, MARY C. WELLES, MARY E. MOSELEY, JOHN G. ROOT, and HENRY W. TAYLOR, H. M.)	2,850 31
Kensington, Cong. ch. and so.	40 40
Newington, la. 70,70; gent. 99,50; m. c. 46,90;	217 10
Plainville, Cong. ch. and so. to cons. Rev. Jas. W. HUBBELL an H. M.	133 00
Unionville, Cong. ch. and so.	5 25
Wethersfield, do.	221 25
West Hartford, Cong. ch. and so. additional,	3 00
Windsor, 1st cong. ch. and so. additional, 39,80; Mrs. John Ellsworth, 30;	69 89
Windsor Locks, Cong. ch. and so.	129 60-4,413 10

Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Cornwall, Cong. ch. and so.	21 50
Ellsworth, do.	18 60
Hitchkinsville, B. J. Allen,	15 00
North Canaan, Cong. ch. and so.	35 40
South Britain, do.	48 00
South Canaan, do.	31 30
West Winsted, 2d cong. ch. m. c.	67 67-227 87
Middlesex Assn. John Marvin, Tr.	
Chester, Cong. ch. and so. gent. and la. 60; m. c. 44,25; to cons. MARY ELY an H. M.	104 25
East Haddam, 1st cong. ch. and so. gent. 20,65; la. 12,70; m. c. 19,85;	53 90
Haddam, 1st cong. ch. and so.	65 40
Higganum, Young peo. praying circle, 6; cong. ch. and so. 73,79; 79 79	
Killingworth, Cong. ch. and so. la. 25,50; gent. 13,34; m. c. 43,56; 82 20-384 81	
New Haven City, Aux. So. F. T. Jarman, Agent.	
College st. ch. and so. 2,0,36;	
North ch. 372; m. c. 8,77; Yale coll. ch. m. c. 2; united m. c. 16,36; Davenport ch. m. c. 6,78;	
Centre ch. 135;	658 27

New Haven co. East, F. T. Jarman, Agent.	
Clinton, Cong. ch. and so.	70 20
East Haven, gent. 31,84; la. 37,58; 69 42	
North Haven, Cong. ch. and so.	60 00
North Guilford, do.	24 80-224 12
New Haven co. West Consol. W. Atwater, Tr.	
Orange, Cong. ch. and so.	57 25
Southbury, do.	55 10
Waterbury, 2d cong. ch. m. c. 20,57; M. E. B. by R. Crane, 10;	30 57
Woodbridge, Cong. ch. and so. gent. as-o. 49; Abigail Clark 100, to cons. DWIGHT N. CLARK an H. M.	149 00-291 82

New London and vic. and Norwich and vic.	
C. Butler and Lewis A. Hyde, Trs.	
Fitchville, Cong. ch. and so.	65 09
Griswold, 1st cong. ch. and so.	61 30
Norwich, 1st cong. ch. m. c. 22,80; 2d cong. ch. coll. 663,30; m. c. 12,79; (of wh. from David Smith, 100, to cons. DAVID S. MOWRY an H. M.; from Mr. and Mrs. Ebenezer Learned, 100, to cons. JOHN L. DENISON an H. M.; from Gen. Wm. and Mrs. H. P. Williams, 120, to cons. Rev. CHARLES H. BOYD, and Rev. ASHER H. WILCOX H. M.) Broadway ch. m. c. 68,35; la. collection, 164,70;	931 85
Stonington, 2d cong. ch. and so.	13 83-1,075 04
Tolland co. Aux. So. E. B. Preston, Tr.	
Mansfield, 2d cong. ch. and so.	40 60
Windham co. Aux. So. Rev. S. G. Willard, Tr.	
Canterbury, Cong. ch. coll. 61,25; m. c. 7,50;	68 75
East Putnam, Cong. ch. and so.	16 00
Thompson, Cong. ch. and so. gent. 91; la. 106,80; m. c. 43,80; to cons. DANIEL ALLTON, and SALLY TOWN, H. M.	240 00
Waugrean, by Rev. S. H. Fellows, 10 00	
Westford, Cong. ch. m. c.	5 60
West Killingly, cong. ch. and so. gent. 165,50; la. 67,17; m. c. 78 62, (less exp. 5 c.) to cons. GEORGE DANIELSON, STOWELL L. WELSH, and ELSIEA CARPENTER H. M.; a friend, 2;	312 79
Westminster, Ladies,	13 50-666 04

Legacies. —Barkhamstead, Melissa Hayes, by Timothy Hayes, ex'r,	8,785 10
	100 00
	8,885 10

RHODE ISLAND.

Phenix, A friend,	50
Providence, High st. cong. ch. 48,37; a friend, 5;	53 37-53 87

NEW YORK.

Auburn and vic. Aux. So. I. F. Terrill, Agent.	
Auburn, Central ch. and so. to cons. JOSEPH P. BAILEY and H. M.	100 00
Branchport, Pres. ch.	14 06
Cayuga, do. wh. with prev. dona. cons. Rev. HORACE H. ALLEN an H. M.	45 00
Northville, Pres. ch.	28 25—187 31
Monroe co. and vic. E. Ely and Wm. Ailing, Agents.	
Avon, O. Comstock, to cons. JOSEPH L. TAINTOR an H. M.	100 00
Rochester, Central pres. ch. m. c.	157,75; Plymouth ch. 105,77; 263 52—363 52
New York and Brooklyn Aux. So. A. Merwin, Tr.	
Of wh. from a systematic giver, 100; HENRY T. MORGAN wh. cons. himself an H. M. 200; son of E. C. Delevan for China mission, 35; Rev. Seth Bliss and wife, 50; Chapin miss. asso. 54; students of Un. theol. sem. 41.14; Ambrose K. Ely, 350; a friend for Nestorian miss. 10; Washington Heights, pres. ch. m. c. 4; 1,121 23	
Syracuse and vic. Aux. So. Henry Babcock, Tr.	
Liverpool, Pres. ch.	27 00
Marcellus, do.	62 30
Pompey Hill, Cong. ch. and so.	33 00
Syracuse, 1st pres. ch.	14 15—136 45
	1,844 51
Angelica, H. Haskell,	1 00
Aurora, 1st pres. ch. to cons. Rev. W. W. HOWARD an H. M.	130 00
Ballston Spa, L. E. Prouk,	5 00
Barryville, Cong. ch. and so.	1 51
Binghamton, A friend, 1,10; "Hope," 5; 6 10	
Campbelltown, Pres. ch.	52 00
Canandaigua, 1st cong. ch. and so. Mrs. C. Greig, 50; Ontario fem. sem. 26; Mrs. C. Coleman 25; Miss B. Chapin, 30; Mrs. T. H. Johns, 15; Mrs. A. E. Pierce, 10; Miss E. Chapin, 10; Mrs. G. Granger, 10; Miss Upham, 6; Mrs. J. A. Granger, 5; Mrs. Holmes, 5; Mrs. W. S. Hubbell, 5; Mrs. N. A. Cooley, 5; Mrs. Stowe, 5; Miss Davis, 5; other ladies, 87.15; F. and G. Granger, 60; Rev. O. E. Daggett, 25; Can. acad. 30; M. Manger, 30; W. Antis, 11.50; N. Grimes, 10; J. Paton, 5; collection, 49.15; eleven m. c. 103.53; (with 100, from H. W. Taylor, ack. in Sept. Herald.) 593 33	
Catskill, Pres. ch. coll. 92.80; m. c. 13.30; 106 10	
Champlain, P. Moore, 50; 1st pres. cong. ch. 156.85; 206 55	
Chazy, J. C. Hubbell,	10 00
Clinton, Rev. Wm. N. McHarg, 10; Mrs. R. S. Williams, 30; 40 00	
Cooperstown, Fem. miss. so. wh. with prev. dona. cons. SARAH J. WALKER an H. M.	41 67
Corfu, Two friends,	2 00
Cortland, Pres. ch.	52 14
Danby, Gent. so.	17 00
Danville, Mrs. Elizabeth Shepard,	30 00
East Bicomfield, Cong. ch. and so.	121 27
Elbridge, 1st cong. ch. and so. coll. 66.65; m. c. 1.35, to cons. Rev. ALBERT C. REED an H. M.	68 00
Essex, Mrs. Gould,	5 00
Fredonia, Pres. ch.	142 61
Fort Columbus, G. Locnis,	4 00
Homer, Cong. ch. and so. ad'l,	100 00
Ithaca, Pres. ch.	79 05
Jamestown, Mrs. Hall, 2; Willie Hall, 15c; 2 15	
Kingsboro', D. B. Judson,	23 09
Lockport, 1st pres. ch.	195 61
Manassville, Cong. ch. m. c.	2 54
Milo, Hester Ayers,	10 03

Niagara Falls, 1st pres. ch. coll. 42.89; m. c. 12.73; A. H. Porter, 60, to cons. JAMES H. PORTER an H. M.; 115 62	
North Granville, Pres. ch.	43 00
Ogden, Pres. ch.	25 25
Oneida Lake, Ch. and so.	20 00
Oswego Co., N.	2 00
Palmyra, 1st pres. ch. 72.61; Alfred Riggs, 10; 82 61	
Perry Centre, A friend,	6 00
Pittsford, Mrs. Dr. Reynolds,	5 00
Poughkeepsie, 1st pres. ch. m. c.	26 38
Rose, Children of the pres. ch.	6 00
Upper Aqueduct, Pres. ch.	3 00
West Bloomfield, Cong. ch. and so.	31 00—2,386 49
	4,901 00

Legacies.—Albany, Anthony Gould, by Wm. Gould, ex'r,	2,000 00
Candler, Abel Hart, to cons. Rev. JOSEPH G. SABIN an H. M.	50 00
Geneva, Henry Dwight, by Edmund Dwight, ex'r,	1,050 00
Oswego, Miss Clarissa Rathburn,	50 00—3,150 00
	7,351 00

NEW JERSEY.

Elizabeth, Wilmot Williams,	5 00
Fairton, Pres. ch.	17 00
Hoboken, 1st pres. ch. m. c.	55 50
Montclair, Pres. ch. coll. 318; m. c. 78.90; 296 50	
Morristown, Charles E. Knox,	5 00
Newark, South Park pres. ch. m. c. 36.97; C. S. Haines, 30; Job Haines, wh. with prev. dona. cons. Rev. JAS. M. DICKSON an H. M. 30; 96 57	
Orange, Rev. William Bradley,	5 00—481 37

PENNSYLVANIA.

By Samuel Work, Agent.	
Philadelphia, J. D. L. 10; for student at Bebek, 6; for exc. 4; P. A. F. 25; 45 00	
Deleware Water Gap, Pres. ch.	2 00
Farmington Hill, L. H. C.	65
Lewistown, Mrs. Elizabeth Hoffman,	50 00
Lock Haven, G. B. Perkins,	3 45
Neshaminy, Pres. ch. J. Loverell,	6 00
Salem, Susan Christy,	5 10
Wattsburg, 1st pres. ch. ad'l,	4 92—71 30
	116 30

DELAWARE.

Middletown, Pres. ch. m. c.	5 00
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MARYLAND.

Baltimore, Mrs. Sarah A. Hall,	23 00
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OHIO.

By G. L. Weed, Tr.	
Burton, Pres. ch.	31 05
Columbus, 3d pres. ch. ad'l,	23 00
Coshocton, do. m. c.	6 60
Johnstown, Rev. E. Garland and wife,	90 00
Newark, 3d pres. ch. coll. 94.40; m. c. 40.02; 134 42	
Sharonville, Pres. ch. m. c.	2 00
Walnut Hills, Lane sem. ch. m. c.	8 85—223 32
Akron, 3d cong. ch. and so.	32 65
Ashtabula, 1st pres. ch. m. c.	2 20
Champion, do. do.	10 00
Cincinnati, 1st ortho. cong. ch. coll. 183.17; m. c. 114.83 to cons. SOLOMON G. RICE, JOHN POLLOCK and ANN MARIA EATON, H. M.	300 00
Claridon, Cong. ch. for Madura,	25 00
Cleveland, Leicester Lloyd, 10; 1st pres. ch. m. c. 2,45; 34 45	
Defiance, 1st pres. ch. m. c.	8 00
Harmar, Cong. ch. m. c.	25 00
Hudson, Cong. ch. and so.	51 40
Logan, Mrs. E. T. Rochester,	1 00
Windham, — ch. m. c.	10 00—498 40
	723 72

INDIANA.

Crawfordsville, Centre ch. coll.	40.65
m. c. 25,35;	65 00
Greenwood, Individuals	2 50
Indianapolis, 2d pres. ch.	10 00
Lafayette, 2d do.	150 85
Madison, 2d do. m. c.	33 90
Mishawaka, Pres. ch. m. c.	6 00—277 75

ILLINOIS.

Alton, Pres. ch.	50 00
Belvidere, do.	50 00
Bloomington, Mrs. Burrows and Son, 1,10; M. A. Ellis, 1;	2 10
Bradford, A friend,	10 00
Chicago, Salem cong. ch.	9 00
Clayton, Pres. ch. La. sewing so. to cons. JOHN MCCOY an H. M. 150; less 90c. exp.;	149 10
Crystal Lake, Simon S. Gates, to cons. L. N. ANDREWS an H. M.	100 00
Knoxville, 1st pres. ch. m. c.	6 44
Lake Forest, do. do.	25 00
Lisbon, An old friend,	10 00
Pana, Pres. ch. m. c.	13 00
Plagah, do.	70 00
Rockford, A lady,	3 00
Rushville, Mrs. C. H. L. Brown, 20; 1st pres. ch. m. c. 4,35;	24 35
Sandwich, 1st pres. ch. m. c.	9 00
Savanna, A friend.	3 90
Tolono, William Keeble,	15 00
Wenona, 1st pres. ch.	12 00—561 89

MICHIGAN.

Ann Arbor, 1st pres. ch. to cons.	
JOHN M. CHASE an H. M.	100 00
Burr Oak, Pres. ch.	11 50
Detroit, 1st pres. ch. 170.08, to cons. DAVID COOPER an H. M.; Jeff.	
Av. pres. ch. 200;	370 08
Flat Rock, Cong. ch. and so.	4 50
Grand Haven, Pres. ch.	28 51
Jonesville, do.	16 50
Kalamazoo, C. L. H. 1; 1st pres. ch. 200;	201 00
Royal Oak, Cong. ch. and so.	8 00
Sandstone, Mary B. Park,	2 00
Raisin, Cong. ch. and so.	21 50
Riehland, Pres. ch. add'l,	29 09—792 08

WISCONSIN.

Beloit, 1st cong. ch. and so. add'l, 27.50; a thank-offering, 10;	37 50
Delevan, Cong. ch. and so 100 of wh. to cons. CHAUNCEY EDDY RICH- ARDSON an H. M.	303 65
Menesha, Cong. ch. and so.	13 00
Milwaukee, Plymouth cong. church, 112.50; Spring st. cong. ch. m. c. 26.65;	138 95—493 10

IOWA.

Burlington, Cong. ch. and so.	32 71
Cedar Rapids, Harvey Brown, Des Moines, Central pres. ch. 20;	14
Dr. Whitman, 5;	25 00
Elk River, Cong. ch. and so.	6 40
Fairfield, do. m. c.	8 10
Newton, do. and so.	5 10
Sabula, do. do.	6 35
Vinton, Pres. ch. m. c.	2 00
Wyoming, 1st pres. off. m. c.	5 65—91 35

MINNESOTA.

Minneapolis, Plymouth ch. m. c. 11,75; a friend, for Nestorian mis- sion, 5;	13 75
St. Paul, Pres. ch. "House of Hope," m. c.	10 00—23 75

MISSOURI.

St. Louis, St. Petrie evan. miss so. 35; la. miss. so. 12;	47 00
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KENTUCKY.

Covington, J. M. Preston,	20 00
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NEBRASKA TERRITORY.

Nebraska City, A friend,	3 00
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ARMY.

Capt. S. B. Vrooman,	25 00
Chaplain E. R. Proudft,	7 00—32 00

FOREIGN LANDS AND MISSIONARY

STATIONS.

Fergus, Can. W., A well wisher,	1 00
Sherbrooke, Can. E., Cong. ch. and so.	34 50
Gaboon, Africa, Donations of foreigners,	100 00
Madura, India, Collection at Sept. meeting,	9 90
Micronesia, Apaiang, m. c. 35,37; Tarawa, m. c. 6,13;	41 50
	186 90

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Hammond st. s. s. 20; Otisfield, s. s. 12,50; Waterford, s. s. 20,67;	53 17
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NEW HAMPSHIRE.—Bristol, s. s. 2; East Concord, juv. miss. so. 8,33; Gilmanton Centre, Miss E's s. s. class, 1,16; Lower Bartlett, s. s. 1; Farmington, H. and A. Sargent, 10; Meriden, s. s. 18,92; Peter- boro', savings of Lois E. Farbridge, dec'd, 2,30;	33 81
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VERMONT.—Berlin, Friends, for Ahmed- nuggur, 40,30; Essex, s. s. 2,30; St. Johnsbury, s. s. 5; Windsor, s. s. 22;	79 00
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MASSACHUSETTS.—Boston, Oak Place s. s. for Ahmednuggur, to cons. Rev. JOSEPH P. BIXBY an H. M. 20; Great Barrington, Mrs. Winslow's infant class, 9,13; Melrose, s. s. 1;	60 13
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RHODE ISLAND.—Providence, High st. cong. s. s.	50 00
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CONNECTICUT.—Canterbury, s. s. for Madura, 25; Haddam, s. s. 5; Higgan- sum, s. s. 5; Wallingford, s. s. for Madura, 50;	85 00
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NEW YORK.—Brooklyn, Armstrong juv. miss. so. for Gaboon, 15; for Madura, 25; for China, 25; Orooniah, 25; for Ceylon, 20; for Bebek, 50; wh. with prev. dona. cons. Rev. BISHOP FALKNER, and Mrs. KATH MCKEE, H. M.; Champlain, 1st pres. cong. ch. s. s. 109.97; Genesee, 1st ch. s. s. for Madura, 15,25; Mohra, smaller classes in cong. s. s. 5; New York, Mer- cer st. s. s. for Gaboon, 20; Rose, pres. s. s. 5; Sidney Plains, juv. miss. so. 25; Whitesboro', pres. s. s. 5;	315 23
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PENNSYLVANIA.—Philadelphia, Mantua pres. ch. s. s. 10; Waverly, s. s. for India, 25;	35 00
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OHIO.—Ashtabula, 1st pres. ch. s. s. for India, 12,50; Central college, s. s. 8; Springfield, 1st cong. s. s. for India, 12,25;	23 75
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ILLINOIS.—Knoxville, 1st pres. ch. s. s. 21,16; Rockford, 2d cong. s. s. for Oroo- niah, 10; Rushville, pres. s. s. 5,50;	39 96
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MICHIGAN.—Tekonaha, Pres. s. s. concert and For. miss. asso.	10 00
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	794 64
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Donations received in December,	27,321 87
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Legacies,	3,670 16
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	330,992 03
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ST. TOTAL from September 30th, 1863, to December 31st, 1863	\$ 95,610 17
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